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**ONE PEOPLE : ONE LANGUAGE
SPOKEN AND WRITTEN**

**Cabral is alive and will always live
in the hearts of the Africans**



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WE HAVE CHOSEN
SCIENTIFIC SOCIALISM
BECAUSE

IT IS THE ONLY WAY

FOR THE RAPID TRANSFORMATION

OF THE COUNTRY
INTO A DEVELOPED
AND ECONOMICALLY
ADVANCED NATION

Jaalle Major Gen. Mohamed Syad Barre
President of SRC

B/02
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Editorial

**WRITING
OF THE
MOTHER TONGUE
THE GREATEST
HISTORICAL
EVENT
IN THE HORN
OF AFRICA**

The greatest historical event that took place, in our country since the early sixties, particularly since the inception of the Glorious October Revolution, is the writing of the Somali language in Latin script. This must be considered to be the greatest achievement of the Revolution and it is in line with the declaration of scientific socialism and the rest of its commendable record of socialist measures for the benefit of all Somalis. The writing of the Somali language has been dictated by sheer necessity and the relatively compelling circumstances as well as being the product of a protracted cultural and ideological battles which the past reactionary governments did not dare to tackle.

The writing of the Somali language is a process that comprises both the destruction of the ugly aspects of our past and the construction of a better present and future. This is so because the process is going to uproot the conceptual values as well as the behaviour that obstructed our progress and advancement for tens and hundreds of years.

At the same time this process fosters the real and genuine values that express the true national features of the Somali society. Moreover it fosters the growth of the new values that suit the principles adopted by the new revolutionary socialist society. In fact, the writing of the Somali language will, for ever, remain a real and a living monument that symbolises our tough struggle against the reactionary forces and against the colonialist ideological forces both in the external and the internal fronts.

By writing the Somali language, however, we do not aim at partial or showy achievements but at effecting the historical and comprehensive social transformation of our society as well as that of the Somali individual.

We consider the writing of our mother tongue as the decisive battle against backwardness, poverty, ignorance and disease. It is the battle for directing our revolutionary society towards scientific socialism. It is the battle for the orientation of our masses and for their enlightenment as well as a battle for the betterment of their social and national realities. It is the battle for arming them with knowled-

ge, work, sound insight, a correct policy, a progressive ideology, a sound behaviour and a sense of value. It is a revolutionary means for raising the Somali individual very much higher than his present cultural status and standard of living.

And above all it is a fulfilment of the historic call of the Supreme Revolutionary Council under the guidance of the great father and teacher, Jaalle Mohamed Siyad Barre, who in his great and glorious teachings has said: «We ignited the Revolution in order to make the illiterate, a literate person and the literate, an educated one.»

There is no doubt at all that by writing our language, we will be able to restructure the entire life of the Somali individual in his glorious march towards the building of factories, in the growth of his technological capabilities, and in liberating him from fear and from the residues of colonial domination and reactionary mentality.

Our people, whose will has been realised in the writing of the Somali language within the short span of only three months, have realised that their fertile and generous mental aptitudes will not only increase their productive intellects, neither will they really bloom without clearing the deadly weeds that stifle their growth and make every one of them follow an alien culture, a situation that leaves them in a perpetual state of tug-of-war.

The Somali people who knew how to save their language and their nationalism from the melting pot of diverse languages & nationalities for thousands of years and thereby were able to protect their history and heritage, will never forget, neither will the future generations forget, the glorious Oct. 21 Revolution that has put up clear signposts for them along the road to glory, dignity, pride and prosperity. They cannot forget the Revolution that leads this people and this country from one victory to another and thereby realises their aims and aspirations.

Truely we are at the very beginning and continued progress along this correct path which requires from us determination, sacrifices, toughness, vigilance, caution and hard, continuous work, as well as unity, behind the wise leadership of the SRC and the great President Jaalle Major-General, Mohamed Siyad Barre till we achieve all that we aspire to and until we overcome the enemies of our progress, Revolution, socialism and unity by eliminating all the lackey reactionaries and the colonialists and neo-colonialists. We have to protect our gains, victories and achievements.

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With the passing away of Amílcar Cabral, Africa has lost one of its best sons, one of its best leaders; it has lost one of the most prestigious among the heads of the African Liberation Movements. It has lost an ardent and a brave fighter for freedom, a man of international political grandeur, one of the most creative geniuses not only of the African Continent but indeed of the entire «Third World».

When the Guinean President, Ahmed Sekou Toure, announced, on last January 21, in his famous speech by radio, the horrible crime perpetrated the night before in Conakry, against Amílcar Cabral, the news has cast a deep consternation on the African people and all those who loved peace, freedom and justice throughout the world.

**CABRAL
IS ALIVE
AND WILL
ALWAYS
LIVE
IN THE
HEARTS
OF THE
AFRICANS**



A life dedicated to the struggle for freedom

By physically liquidating Amílcar Cabral, international imperialism and the Portuguese colonialism wrongly thought to have weakened or to have even arrested the struggle for liberty by the people of Guinea Bissau and Cape Verde Islands. The crime committed by international imperialism and Portuguese colonialism has, on the contrary, strengthened the determination of this people to deal harder blows to realize the ideal for which Amílcar Cabral was assassinated on the 20th of January in the Guinean Capital, in front of the building that houses the

African Party for the Independence of Guinea Bissau and Cape Verde Islands (PAIGC) founded by Cabral himself in 1956.

«This crime — Ahmed Sekou Toure concluded in his announcement — is the result of the methods of imperialism; the mere assassination of all heads of revolutionary countries. But this crime, far from being a weakening element for the fighters of freedom, represents a new ground for the intensification of the struggle for national liberation, the conclusion of which is near.

Why have international imperialism and the Portuguese colonialism murdered Cabral by

means of «paid assassins», as pointed out by Ahmed Sekou Toure? Why have imperialism and colonialism turned to the most infamous assassination?

The crime committed by them was motivated by the desperation in which international imperialism and Portuguese colonialism are involved, and which are used to this type of crime: it is sufficient to remember February 1969 when an explosive parcel, prepared by the enemies of Free Africa, killed in Dar-Es-Salaam the President of the Liberation Front of Mozambique (FRELIMO), Eduardo Mondlane, a man of the same calibre and political grandeur as Cabral. Defeated in the political and mi-

litary grounds, international imperialism and Portuguese colonialism have tried to hit PAIGC, making recourse to the loathsome action of assassinating the leader of this movement. By murdering Cabral, they thought they would stop the strug-

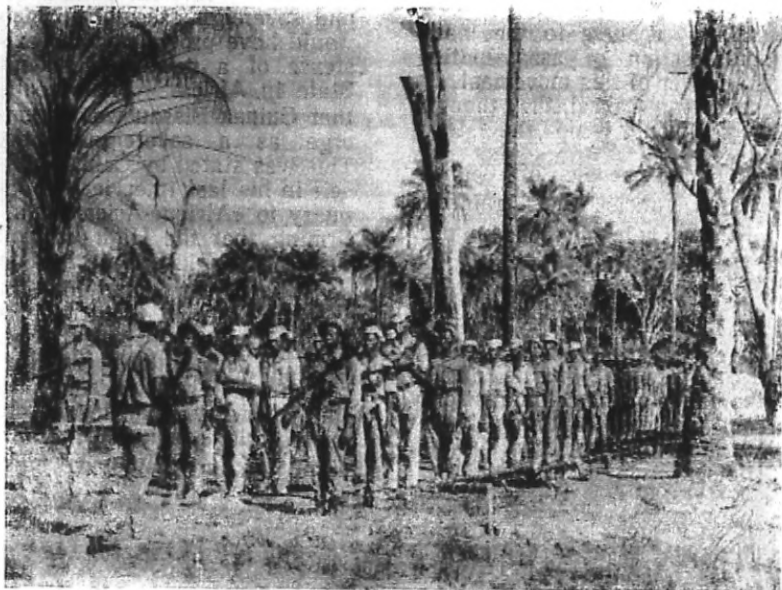
gle of the people of Guinea-Bissau, under the guidance of Cabral, who succeeded to successfully bring forward the party on the military and political plane. On the military level

PAIGC has liberated four fifths of the territory, thus leaving in the hands of the colonialist only some centers, continuously exposed to the attacks of the patriots.

On the political level Cabral called for general elections in the country to form a national and sovereign assembly, which would have proclaimed the existence of a new, independent State in Africa. That means that Guinea Bissau was to emerge as a sovereign State. This was stated by Cabral himself in his last interview in January to «Afrique-Asie», by affirming that the High Council of the Struggle had decided to constitute independent and sovereign State in the free part of the Country, which represents the four fifths of the Territory of Guinea-Bissau. In this interview Cabral said «to express the conquering sovereignty of our people, we must



The latest preparation of the freedom fighters



March towards war.

give to the country a new instrument».

The fear that Guinea Bissau will become an independent and sovereign State has been the spring of the desperation that had operated the mechanism which has led to the infamous act of the assassination of Cabral. The creation of the new State would have smashed definitely the principle of the «territorial unity», according to which the fascist regime of Lisbon calls its Colonies in Africa, are an integral part of Portugal.

The proclamation of the new independent State was nearing; elections for the creation of the National and sovereign assembly were already concluded.

The Assembly comprised deputies elected in the free part of the Country, by representatives of the Country, representatives of the territory still under Portuguese domination. In his interview Cabral stated that numerous Heads of African States had assured their unconditional support, that the new State of Guinea Bissau would have been recognized also by

numerous progressive countries of the world and that this new state would have asked for admission into the United Nations Organization; «We are and will be till the final victory» — he said — «a group of soldiers fighting for the ideal that the

UNO represents».

On the political level, Cabral has gained a great diplomatic and psychological success with his speech at the UNO last November when, talking on behalf of the African Liberation Movements, he succeeded in persuading the United Nations to adopt the most energetic resolutions of condemnation ever taken against the Portuguese colonialism. The resolution invited Portugal to quickly enter into negotiations with the Liberation Movements for the self-determination and independence of its colonies. In that occasion Cabral had foretold that Guinea-Bissau would have declared national independence «within a short period».

On the political level, Cabral has also obtained another diplomatic and psychological success by being received by Pope Paul VI, thus provoking the anger and wrath of the Portuguese fascist regime that claims to defend the «Christian civilization» in Africa.

Besides, Cabral, as the untiring ambassador in the world for the African cause, has created for himself everywhere group of friends, both in socialist



countries and in the progressive forces of the West.

The history of Cabral reflects the struggle for African emancipation. Born fifty years ago in an island of Cape Verde, Amílcar Cabral, who had B. Sc. degree in agronomy, emerged as an ardent nationalist, promoting together with a group of intellectuals, the nationalist movement in the Guinea-Bissau, which was forced to operate in secret for the repression exercised by the colonialist authorities. In 1956 he founded the

PAIGC of which he was the President. After an attentive preparation, in 1965, the armed struggle which rapidly spread over the territory began.

Thanks to the political maturity of Cabral and the deep legacy of his Party with the popular masses the struggle for the liberation of Guinea-Bissau gained rapid progress. In the aim

of stopping this struggle, the fascist regime have made many attempts since November 1970 and also in the course of the abortive aggression against

Guinea, bordering with Guinea-Bissau and which constitutes the main background of PAIGC, to lead the liberation movement. In fact in that occasion the colonialists who landed at Conakry headed for the Headquarters of PAIGC, where they were thrown into the sea by the brave Guinean people.

The crime committed against Amílcar Cabral is a bloody act against the African people and against all lovers of peace, liberty and justice in the whole world. All these peoples are made indignant by this most serious crime, and against what the fascist regime is perpetrating every day in his colonies, murdering the civilian population in the vain attempt to subjugate the heroic and victorious resistance of the patriots. It is useless to add that the responsibility of all these crimes committed by the Lisbon regime falls also on certain countries of NATO who supply to their ally Portugal the weapons used in the colonialist wars in Africa.

Today the enemy is convinced that Amílcar Cabral is dead and that his death will cause the weakening or the arrest of the liberation struggle, but Amílcar Cabral is not dead; he is alive and always will live in the hearts and the actions not only of the liberation forces in the Guinea-Bissau, but of all the African people. The armed struggle of liberation in the Guinea Bissau as well as in the other Portuguese colonies will continue with renewed determination till the final victory for the triumph of the ideal for which Cabral was assassinated by the bloody hands of the international imperialism and portuguese colonialism.



Determined and dedicated, the people of Guinea Bissau stand up to Portuguese aggression.



PAIGC
ARE
GOING
FORWARD
UNTIL
COMPLETE
VICTORY

ONE PEOPLE:

one language

spoken and written



Jaalle Siad with youth who are happy about the Somali Script

The 21st of January 1973 is a very important date for the Somali people. It is a day with deep significance for the Somali Nation. It is an unforgettable date which will be written in golden letters in the Somali history. The 21st of January is in fact, the actual beginning of the official use of the Somali script in public offices and the day in which the first Somali paper, entirely written in Somali, has come into being. The «Xiddigta Oktobar», has replaced the papers which used to be published in foreign language. The 21st of January is, therefore, a great historical event. It is on this day when we have realized after only three years from the inception of the Socialist Revolution of the 21st October 1969, a very old aspiration of our people: the writing and the use of our mother language. The decision has also fulfilled an obligation contained in the First Charter of the Revolution: «To give priority to the basic conditions for devising a Somali script». As a logical consequence the use of the Somali script will highly contribute to the full implementation of another pledge of the First Charter of the Revolution: «Eliminate illiteracy and develop the cultural heritage of the Somali Peoples».

Two days before the historical 21st of January 1973, all the

civil servants of the state have undergone, with enthusiasm, the written examination in the Somali script. They were given 3 months' time to learn the script and the excellent result achieved have been a concrete testimony to the dedication and will with which they have faced the study of the script of the mother tongue. But, long before the 21st January, various Government offices, among which were the Army and the Police Force have already been utilizing the new script in their daily work.

The decision to adopt the Somali language script was announced by the President of the SRC, Jaalle Gen. Mohamed Siyad Barre, on the 21st of October 1972. In his message to the

There are demonstrations everywhere in Somalia for the support of Jaalle Siad's speech that the Somali language will be adopted as the sole official language of this country.

nation, on the third anniversary of the Revolution he said: «In the name of the Supreme Revolutionary Council, I am glad to announce to you that the Somali language will be adopted, with effect from today, as the sole official language of the country. For a number of technical considerations and contingent necessity, we will use the Latin alphabet for the script of our language». After only three months from this announcement, such an historical decision has become a living reality. The script of the Somali language is being



used today in all sectors of the national life.

The span of time, from the 21st of October 1972 to the 21st of January 1973, will therefore, be remembered as a glorious period in the Somali history, as it was in this three month period that solid basis were laid for the use of the script.

Prior to the 21st of January 1973, that is before the imple-

mentation of the historical decision announced by the President of the SRC, three foreign languages were used in Somalia as official languages. Some others were also being used and that has made the country real «Tower of Babel». This constituted a harmful influence on our people. This state of affairs did nothing but to pit Somalis against Somalis as the differences increased. As a result the continued use of these foreign languages &



Mammoth Crowds in support of Jaalle Siad's announcement on third Anniversary Day, the adoption of the latin script for Somali language.

subsequent assimilation of the different and contrasting cultures reflected such languages and which imposed on the Somali people the unbearable burden of the alien moral, social cultural and political stamps of the nations to which the languages belonged. To continue with such a «Tower of Babel», amounted to an act against the interests of the Somali nation. This naturally contributed to the weakening and undermining of our very national unity. That is why colonialists have always tried to impose on the subjugation

in good time and with determination and courage. The continued spread, in the country, of these foreign languages and cultures would have, in the long run, caused deep disunity among the Somalis.

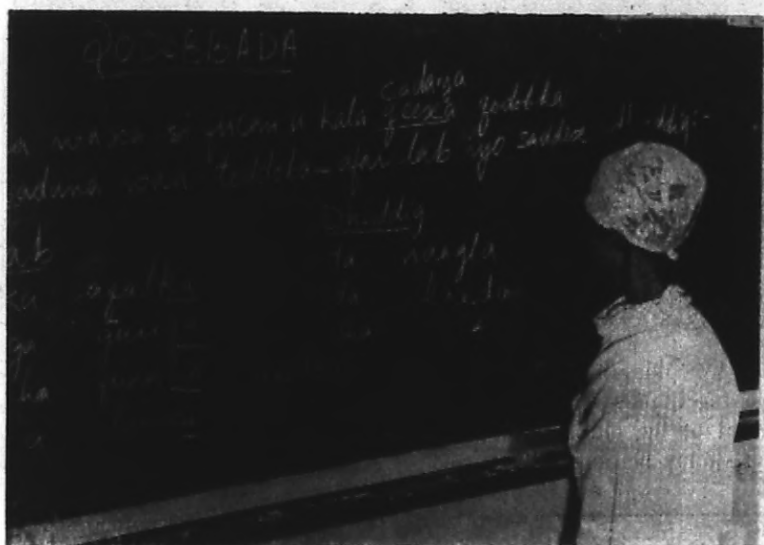
What would have become of the people and the future of the nation if such a profusion of foreign languages had still continued in the country?

This is why the Revolutionary Regime has established, with a

tage of the oppressed peoples. Particularly, colonialism has hampered, in Somalia, the realization of the script of the Somali language, thus enhancing the numerous attempts to suppress the rich cultural heritage of the Somali nation.

While we could expect nothing from colonialism but constant attempts to alienate the Somali people from their language, culture and personality, yet, from the 1st of July 1960 — that is after the independence — the Somali people were expecting great changes in all fields, including the solution of the problem of a script for the national language. Unlike many other nations, Somalia began its independence march with advantage offered by the fact that the Somalis are homogeneous people, cemented together by a single language and religion. Unfortunately, the thirst for power, eagerness for quick riches, the selfishness and therefore the consequent total indifference from the rulers in power, from independence till the inception of the Revolution all these things were not only the main origins of the evils which plunged the country into ruin, but also constituted the principal factor of obstruction to the solution of a problem.

The public entertained with good feeling and patriotic spirit for the script of the Somali language. But sabotages were being utilized as well such as para-religious and political arguments with various motivations in order to give time and space to the leaching of the various languages



Somali language is taught everywhere in Somalia.

ted African peoples even on those who had their own spoken and written languages — their traditions and their customs. The main objective was to create, in Africa, a foreign world, with all the evils inherent in the capitalist society.

Such a situation would have impended over the Somali people increasingly, if the decision on the Somali script was not taken

priority, a principle purposely issued in the First Charter — the necessity to adopt a script for the Somali language. During the colonial rule it was the policy of colonialism to stifle everything concerning the development of the enslaved countries. Colonialism hinder the development of productive forces of dominated nations in the same manner as it suffocated the development of the cultural heri-

& culture in our country, as affirmed by Jaalle Gen. Siyad in his message of the 21st October last.

«We needed a firm united will & real independence from pressure and interferences of any kind to adopt a decision like that which was possible during the revolutionary era and which was announced in the third anniversary of the Revolution. Such a will and independence did not certainly characterize the past regimes which were based on particular tribal interests and on support given to them by neo-colonialism and imperialism which always aimed to set Somalis against Somalis.»

Despite the attempts made by colonialism and later by neo-colonialism and imperialism through the corrupted reactionary regimes at estranging us from what we are; from the language we speak and from our personality; they have not achieved the successes they hoped for and this we owe as outlined by Jaalle Gen. Siyad — to our people, to his wisdom, capacity to resist and to his national pride. It is

our duty, in this regard, to pay homage to the sons of our people who, during the pre-revolutionary period, have tried hard to implement the script of our mother language. All their noble patriotic attempts were however systematically suffocated

lity that touches every sector of our national life, we owe this to the Revolution, which elaborated, since the very first days and with determination and courage too, the path of radical transformations in every field, including that of the development of the



first by colonialism and then by the reactionary regimes. If the script of the mother language has, today become a living rea-

national culture; a development which is only possible by the utilization of the national language.

On January 5th, 1973, an official Somali Pilgrimage mission led by Jaalle Major Osman Mohamed Jelle, SRC Member and Mayor of Mogadishu City went to the holy lands in Saudi Arabia and performed the pilgrimage there.

Later, the delegation toured seven Arab countries namely: Saudi Arabia, Qatar, Bahrein, Abu Dhabi, Dubai, Yemen Arab Republic and the Democratic Peoples's Republic of Yemen as goodwill mission and conveyed Presidential messages to the heads of these states.

As it is known all around, the Somali and Arab peoples had friendly links and close relations since time immemorial. The objective of this visit to these countries was to consolidate and strengthen these relations.

PEACEFUL

The United States of America did not find any other alternative but to accept the rights of the Vietnamese. The peace agreement which was signed in Paris on 27 January 1973 is considered to be victory for the Vietnamese people and a humiliating defeat to the imperialist aggressor and its puppet governments.

The Peace Agreement, according which the presence of the

nam.

The Vietnamese Revolution has, in a devastating war that lasted for nine years, withstood more than one million soldiers who were fighting with the most modern and the most destructive weapons. But it has finally achieved a resounding victory and has compelled international imperialism to retreat before the heroism of the Vietnamese have been shaken by the barbarism and the military might of inter-

other war equipment. The two South Vietnamese parties are however, allowed to routinely replace the weapons, ammunitions and war materials that are used or became useless after the cease-fire, provided that they are compensated for by the same numbers and the same descriptions. The U.S. is to end its military commitments and interference in the internal affairs of South Vietnam.

(3) All prisoners of war and

SETTLEMENT

colonialism is to end, has been reached at a time when the aggressor, has fully paid the price of its aggression upon the Vietnamese people at a time when the most powerful and the fiercest forces of international imperialism became convinced that the resistance of the revolutionary Vietnamese people and their heroic struggle are much stronger than all the bombs, planes, ships, mines, artillery, tanks or

rational imperialism.

Following is a summary of the most important articles of the peace agreement:

(1) Respect for the independence, sovereignty, unity and territorial integrity of Vietnam as has been guaranteed by the Geneva Agreements of 1954.

(2) Cease-fire is to be effective 24 hours after the signing of the Agreement. U.S. is to end

the detainees of the parties to the war are to be exchanged concurrently with the withdrawal of the U.S. forces.

(4) The South Vietnamese people are to decide the political future of South Vietnam through free, general and truly democratic elections under international supervision. National reconciliation is to be achieved and the democratic rights of the

IN VIETNAM

napalm. They are also stronger than the killings, destruction and blockade.

The quintessence of the peace agreement is the respect for the sovereignty and territorial integrity of Vietnam and the complete withdrawal of all the U.S. and allied forces from South Vietnam and the underscoring of the right to self-determination for the people of South Viet-

all its military activities as well as all bombing and mining in North Vietnam. Complete withdrawal, from South Vietnam, of all the military forces and personnel of the U.S. and other states allied with it and the Republic of South Vietnam. None of the two South Vietnamese parties are allowed to bring into South Vietnam any military forces, personnel or advisors or any weapons or ammunitions or

people be ensured.

An administrative structure which is to be called the National Council of Reconciliations to be set up. This Council which is to be composed of three equal sections will shoulder the task of implementing the Agreement which is to be signed by the Provincial Revolutionary Government of the Republic of South Vietnam and to conduct the general elections

The two South Vietnamese parties will hold consultation on the formation of the councils at the lower levels.

The question of the Vietnamese armed forces in South Vietnam is to be settled by the two South Vietnamese parties in the spirit of national reconciliation, equality and mutual respect without external interference according to be the situation after the war.

Among the questions which the two South Vietnamese parties have to discuss are the steps towards the reduction of the Army on both sides and the demobilisation of the forces that are reduced. The two South Vietnamese parties are to sign an agreement with regard to the internal issues of South Vietnam as soon as possible and they are to do their utmost in order to execute this within three months after the ceasefire takes effect.

(5) The implementation of the reunification of Vietnam, step by step by peaceful means.

(6) The formation of a joint military commission by the two South Vietnamese parties. An international commission of supervision is to be formed. An international guarantee conference on Vietnam is also to be held within 30 days after the signing of this agreement.

(7) The Government of the Democratic Republic of Vietnam, the United States of America and the Republic of Vietnam have to fully respect the



Vietnamese youth remained unconquered.



basic national rights of the peoples of Cambodia and Laos — These are the rights which have been recognised in the Geneva Agreements of 1954 on Indo-China and the 1962 Geneva Agreements on Laos — Those are independence, sovereignty and peace for both of these two states. The above-mentioned Governments have to respect the neutrality of Cambodia and Laos. The Democratic Republic of Vietnam, the Provisional Revolutionary Government of the Republic of South Vietnam and the Government of the Republic of South Vietnam will have to refrain from using the territories of Cambodia and Laos for aggression against the sovereignty and security of other states.

Foreign governments will end all forces of military activities in Laos and Cambodia and will withdraw all their forces, advisors and military personnel, as well as all their weapons, ammunition and war materials from them. They will also have to refrain from bringing them again into these two states.

As for the issues that pertain to the three Indo-Chinese states they are to be settled by the Indo-Chinese parties on the basis of mutual respect, independence, sovereignty and territorial integrity and non-interference in the internal affairs of any of the other states.

VIETNAM:

LAND OF HEROES

It is better to die
than to live like slaves.
Forward, my dear compatriots.
May all Vietnamese,
men and women,
young and old,
regardless of their religion,
party, nationality,
rise to the struggle!
He who has a gun,
let him use the gun,
he who has a sword
let him use the sword
he who has neither sword nor gun
let him use hoes and batons
Let everybody make use
of their own strength in the struggle
against colonialism,
for the salvation of the fatherland.

(From the «Appeal to National
Resistance». Ho Chi Minh —
20th December, 1946).

* * *

.... After my death
you must not spend much money
for my funeral;
you must not waste time
and the money of the people...
Here is my last wish:
the whole party,
all people,
united as ever before,
must fight for the creation
of a peaceful, united, independent,
democratic and happy Vietnam;
give a worthy contribution
to the cause
of the world revolution.

(from «The Will» of Ho Chi Minh
— 10th May 1968).

These two writings contain a span of thirty
years of struggle of the Vietnamese people for
the liberty, independence and national salvation.
Despite these thirty solid years of struggle, Ho Chi
Minh did not live to see the victorious conclu-

sion. Ho Chi Minh did not live to see the great day
in which the Peace Agreement that has ended the
most cruel, barbarious and bloody war in our planet
since the second world war was signed. A small
population, heroic and unconquerable, has won the
war; the Vietnamese people.

Ho Chi Minh, the founder of the Democratic
Republic of Vietnam, which was proclaimed on
the 2nd of September 1945, could have not been pre-
sent on the victory day of the Vietnamese people;
a victory for socialist countries, a victory for all
peoples of the world. But he has foreseen it with the
unshakable conviction that is derived from the
fairness of the cause, the triumph for which fought
the Vietnamese people. In the following words of
Ho Chi Minh, the victory was already achieved:

«..... the war may last
five, ten, twenty years
and even more;
Hanoi, Haiphong and other cities
and factories might be destroyed;
but the Vietnamese people
will not be scared.
Nothing is dearer
than independence and liberty.
After the victory
our people will reconstruct the country;
it will be bigger and more beautiful».

How has Vietnam won? How did they suc-
ceed in making the plans of the biggest economic,
technological and military power fail? How has
a small population succeeded in defeating and hu-
miliating the most powerful State of the world?
The answer to these questions lies in the fact that
Vietnam became the banner of hundreds of mil-
lions of men in the world. If the dirtiest, the
most ferocious and bloodiest war has come to an
end, this is due, besides the heroic resistance of
the Vietnamese people, also to the unity of the
world front.

This front will continue to improve so as to
turn the peace agreement into a true peace, that

makes possible the reconstruction of everything that was destroyed. The road to reconstruction of the peace will, no doubt, be bristling with obstacles, but the Vietnamese, supported by the huge front of the world on its side, including the Somali Democratic Republic, will overcome them, in the same way as they courageously stood against the aggression to conquer and won the victory.

The thirty-year old struggle of the Vietnamese people against various enemies, by far well equipped and armed has proved that the brute force and blind arrogance cannot subdue a people fighting for the right to independence the full use of liberty, for the national salvation. For all people struggling for independence and freedom, Vietnam is a living example of inspiration. The Vietnamese people has demonstrated with a brave legendary struggle that when there is a paramount ideal and unity, there is no obstacle hard enough to overcome.

Why has the peace agreement signed in Paris been a great victory for the Vietnamese people? Because the Vietnamese people have, with their heroic resistance, not only forced the United States to abandon the military solution for the Vietnamese problem, and the imposition of a «peace» by force, but have also compelled them to accept at the negotiation table what the United States had refused for nineteen years, i.e. since the 20th of July 1954, when the Vietnamese people achieved another victory, this time on the diplomatic front at Geneva, after the decisive victory on the military front in Dien Bien Phu, in the spring of 1954 against the French colonialists.

Dien Bien Phu had also represented indirectly the first American defeat in Vietnam, for the United States had in various ways assisted the French Expeditionary Forces to crush the Vietnamese resistance. Then, after Dien Bien Phu, when the French Command came to the conclusion, after nine years of colonial war, to sign the peace treaty, they had five hundred thousand men equipped with modern weapons, and almost all American.

At the international conference, held in April 1954 in Geneva to discuss a peaceful settlement of the Indochinese issue, including the Vietnamese problem, agreement known as «Geneva Agreement on Indochina» were reached. The following countries took part in the Conference: the VDR, the pro-France Vietnamese Regime of Bao Dai, Cambodia, Laos, France, USSR, People's Republic of China, Great Britain, and the United States of America. The Conference stated that «as far as Vietnam is concerned, a settlement of the political problem, based on the respect of the principles of independence, unity and territorial integrity, will allow the Vietnamese people to enjoy the fundamental freedom guaranteed by the democratic institutions, established as a result of free general elections by secret ballot». Until

the elections, which were to be held in 1956, under the supervision of an International Commission of Control (India, Poland and Canada), hostilities were to cease and a demarcation line to be established along the 17th parallel. This should have been a temporary demarcation line until the final solution of political problem.

The territory of Northern Vietnam was to be administered by the Government of the VDR, and the Southern part temporarily by French authority and Armed Forces, and therefore by the Vietnamese authority. The Conference took notice of the statements of the French Government about its willingness to retire its troops from Indochina on the request of the concerned Governments.

The Geneva agreement prohibited the installation of foreign military basis in Vietnam, and had also prohibited the Governments of the two sides of the Country to take part in military alliances.

You don't need to be an expert in foreign policy to understand that the 1954 Agreement in Geneva, was paving the road for the creation of a united, peaceful and independent Vietnam. And this was exactly what the United States wanted. On the 21st July 1954, President Eisenhower stated that the United States did not consider themselves bound by the Geneva Agreement over Vietnam. A direct consequence of this was the declaration of 21st September 1955 by Ngo Dinh Diem, then Prime Minister of Saigon Regime, in which he announced that the Government did not have any intention to take part in a conference to discuss the elections to be held in 1956, thus violating what was decided in Geneva.

Ngo Dinh Diem was a Vietnamese «émigré», who lived in the United States and on the eve of the Geneva Agreement, came from the United States to Saigon where he was appointed Prime Minister. Since the very first days of his office, he had the massive support of Washington who, between 1955 and 1960, paid one third of the civilian expenses of the South Vietnam, and more than four fifth of its military expenses.

On the 21th of October 1955, Ngo Dinh Diem removed with a so-called «people's referendum» Bao Dai from the office of Head of State, and appointed himself as President of the proclaimed «Republic of Vietnam» in South Vietnam. During that period, even after the elections did not take place because of the Saigon Authorities, the Government of the DRV implemented a series of initiatives to normalize the relations between the North and South of the Country without however getting any reply from the Authorities of the South. And the Country continued to be divided.

For Ngo Dinh Diem and the United States that supported him did not exist the problem of applying the agreement of Geneva for the reuni-



The tragedy of the past and the aspiration for bright future of the Vietnamese people

fication of Vietnam. The Geneva Conference had also contemplated that the authorities in both North and South Vietnam «should not allow individual or collective reprisals against people who had collaborated with one of the parties during the war, or against members of the families of such people. However, since 1954, the authorities of Saigon used the army and police in an operation of bloody reprisals against those who took part in the nine-year war both in the DRV and France as well as the regime of Bao Dai.

All social classes of North Vietnam fiercely fought against this bloody prolonged repression which was causing indescribable sufferings to the population of South Vietnam.

Even though it is hard to state precisely the date in which the United States have added their direct armed intervention to their political, military support and other forms of assistance to the Saigon regime, it was however in 1960, when the position of the regime of Ngo Dinh Diem continued to be aggravated rapidly as a consequence of the growing movement of opposition against such a dictatorial regime, that the United States intensified the supply of arms to South Vietnam, increased the number of American advisers, formed the first American group of fighters in South Vietnam, and started to take part in military actions against the armed forces who fought against the dictatorship.

Why have the United States sided, in a growing way the regime of Ngo Dinh Diem and other regimes of that sort which followed in a rapid succession, till the present puppet regime of Nguyen Van Thieu?

Why has the United States increased the proportion of their military intervention to such an extent as to employ over five hundred thousand American soldiers, the 7th Fleet and a good part of their air forces? Why have the United States extended their intervention to other countries of Indochina?

The answer to these questions lies in the fact that the Vietnam war assumed the character of a conflict between the two social systems existing in the world. The world capitalism has tried hard with all attempts, including the military ones, to stop the victorious march of the socialism in Asia. The war in Vietnam was a war between capitalism and socialism. That is why the United States, with the support of other capitalist countries, have massively intervened to support the puppet regimes of Saigon in opposition to the implementation of the Geneva Agreements. For nineteen years the United States has opposed the reunification of Vietnam, which had to emerge from the realization of these agreements. After 19 years of war the United States had no alternative but to accept the principle of re-unification, as was contemplated in the Peace Agreement signed in

Paris. This is a great victory for the Vietnamese people.

Nineteen years ago the United States declared themselves not bound by the Geneva Agreements and massively intervened in Vietnam to prevent their implementation. After nineteen years of bloody war, the heroic resistance of the Vietnamese people has compelled the United States to accept what they had rejected in 1954. In fact the Paris Agreement, as those of Geneva on Vietnam at that time, establishes that, «awaiting the re-unification: a) the military demarcation line between the two zones at the 17th parallel has but a provisional character and does not constitute in any manner a political or territorial boundary, in conformity to par. 6 of the final declaration of the Geneva Conference of 1954;... b) The North and South of Vietnam shall not take part in any alliance or military bloc, shall not permit to any foreign country to keep military bases troops, military advisers, military staff on their respective soil, as stipulated in the Geneva Agreements of 1954 on Vietnam».

The United States has used the most modern and sophisticated arms, and have even made recourse to the use of chemical products and barbarous massive air bombings to suppress the National Liberation Front of the South Vietnam, founded in 1960, and to overthrow the socialist regime of the DRV. These plans have miserably failed: the NLF controlled, at the time of the signing of the Paris Agreement, a piece of territory by far bigger than they used to control before the direct and massive intervention of USA in South Vietnam, and the socialist regime of the DRV has come out more stronger from the people's mobilisation in the struggle directed at the national salvation. Socialism has thus achieved another great victory, that has clearly proved the weakness of world capitalism.

The Vietnamese people could not but win and will in future win against whoever should try to hamper its efforts aimed at the re-unification of the country.

The agreement is the crowning of a courageous struggle in all fronts by the Vietnamese people with unthinkable sufferings and in numerous hardship. The agreement is a great victory for the solidarity in the struggle of the three Indochina people, who had always fought together against a common foe; it is a great victory for the socialist countries, for the oppressed people and for all the peace, justice and freedom-loving people of the world.

The Somali People, who fully supported the just struggle of the Vietnamese people, welcome with joy the Peace Agreement recently achieved: they are however aware of the fact that the imple-

mentation of the Agreement needs the maximum vigilance and the continued solidarity of the peace and freedom-loving people against the intrigues of the world reaction which, no doubt, will be manoeuvring in an attempt to make the Peace Agreement a failure, as they will not accept the idea of a defeat. The Agreement has opened peace prospective not only for Vietnam, but also for the entire Indochinese countries. It is now necessary to exercise to exert all efforts so as to implement it in all its entirety.

The Vietnamese victory will even be more admirable if we take into consideration the fact that the Vietnamese people have not only compelled the United States to withdraw from Vietnam, but they have also influenced the American masses with their just cause and heroic resistance. If the American Government has eventually accepted what it had rejected 19 years ago, this is due in part to the ideas that the Vietnamese have brought into the United States, thus influencing the conscience of the majority of the American



The Vietnamese people began to construct in peace and prosperity

Heavy tasks are now ahead of the Vietnamese people, as its struggle is not ended, but enters in a new phase. Needless to say that the Vietnamese people, will courageously face the new tasks, in the same manner as they have gained the victory with the signing of the agreement, but they will have to be watchful as the reactionaries will try to sabotage the Agreement.

The war in Vietnam was a conflict between capitalism and socialism: even though capitalism was defeated, it cannot be said that such a war is the last one, for, according to the Marxist-Leninist theory, as far as capitalism exist, there will exist the danger of wars.

population. The manifestations of support to the Vietnamese struggle by the majority of the USA people and the peaceful demonstrations against the American war in Indochina, that have taken place in the last few years in the USA, have been a vital contribution to the ending of the war and the restoration of the peace in Vietnam.

With the signing of this Agreement world peace and the socialist forces have achieved a bright victory; however the signing of the Agreement does not mean peace. To realize a true peace one will have to implement all the clauses of the Agreement and toward this target are directed all efforts of the Vietnamese people who will rely as in the past, on the support of all the peace-loving people.

THE EVENTS OF THE MONTH

MOBUTU'S VISIT TO SOMALIA

The President of the Republic of Zaire, General Mobutu Sese Seko, arrived in Mogadishu at the head of a large delegation of 110 members, on an official two-day visit to the Somali Democratic Republic.

The President of the Republic of Zaire has paid a visit to the HQs of the Mogadishu Local Government, where he was given the key to the capital city. He has also visited the Lower Shabelle area where he inspected the development projects in Afgoi and Jenale. Another visit has taken him to the Halane Orientation Centre.

In the official talks that were held by the two sides, the Zaire and Somali parties discussed the bilateral relations between the two countries and the ways and means of further promoting these ties. The talks also covered the recent political developments in Africa and the world. The two parties emphasised the necessity of consolidating the relations between the two African states, and agreed on the establishment of joint committees to further discuss the economic and political relations between Somalia and Zaire.

President Mobutu praised the achievements which were made in Somalia since the inception of the October 21 Revolution, under the leadership of Jaalle Mohamed Siyad Barre. He made this statement to the press on his departure from Mogadishu.

Earlier the President Jaalle Siyad conferred the Star of Somalia on President Mobutu.

SOMALI DELEGATIONS HEADED BY SRC MEMBERS VISIT ARAB COUNTRIES

A Somali delegation, which was led by Major, Jaalle Abdirazak Mohamoud Abubaker, has returned to the capital. Jaalle Abdirazak, SRC member and Secretary of State for Education, who was accompanied by Jaalle Mohamed Warsama Ali, Secretary of State for Commerce, visited Syria, Iraq, Jordan, Kuwait and Lebanon.

They delivered messages from the President, Jaalle Mohamed Siyad Barre to the Kings and Presidents of these countries. Similar delegations went to the Arabian Peninsula and the Arab Magrib.

The aim behind sending these delegations to the Arab countries was to explain to them the recent achievements which were made during the Revolution in Somalia and to discuss with them the ways and means of developing the existing friendly relations between the Arab peoples and the Somali people. Ways of further developing the commercial and economic ties were also discussed.

Jaalle Abdirazak declared on his return to Mogadishu that the visits they had paid to these countries were successful and contributed to the achievement of satisfactory results in consolidating our relations with them.

Another Somali delegation headed by Major Abdulkadir Mohamoud, SRC member has also returned from a similar visit to the Arab Maghrib. Jaalle Ibrahim Megag Samatar, Secretary of State for industry was a member of the delegation.

The delegation delivered personal messages from the President Jaalle Siyad to the Presidents of Sudan, Egypt, Libya, Tunisia, Algeria, Mauritania and the King of Morocco.

While on tour, the delegation had discussions on the promotion of fraternal relations between these countries and the Somali Democratic Republic.

THE OAU FOREIGN MINISTERS CONFERENCE

Somalia has participated in the OAU Foreign Ministers' Conference which began in Addis Ababa on February 5, 1972. The Somali delegation to the Conference was led by Jaalle Omer Arteh, Secretary of State for Foreign Affairs.

The issue of the Somali Coast was, of course one of the main issues discussed in the meetings. In this connection, the conference has passed a resolution calling for the immediate granting of independence to the people of the Somali Coast. It has also called upon all the African states to extend all the necessary assistance to this people in order to secure its independence.

The organisation's budget for the new year, the white minority governments closure of the boundary between Rhodesia and Zambia, the national liberation movements and the assassination of the African leader, Amilcar Cabral were among the important issues discussed in the conference.

THE FIRST SOMALI LANGUAGE NEWSPAPER

On the 21st of January 1973 and in compliance with the decision of the SRC on the writing of the Somali language and on its use as the official language in the Somali Democratic Republic, the Ministry of Information and National Guidance has published the first newspaper ever that was entirely written in Somali. This was done when the general examination on the writing of the Somali language, which all civil servants of the State sat for, has been completed.

The new newspaper is given the name «Xiddigta Oktobar», and it is a four-page, six-column tabloid. It is a morning paper which does not appear on Fridays.

A NEW EMBASSY FOR A SOCIALIST STATE

Recently the Charge d'Affaires of the Czechoslovak Socialist Republic, Yaroslav Cisar, has arrived in the capital in order to open new Embassy. Czechoslovakia was one of the early Socialist States that opened Embassies in Somalia soon after independence in 1960, but because of some internal problems, the Embassy had to be closed in 1969.

After the recent developments in Somalia and especially those which pertain to the consolidation of relations with the Socialist States, the Czechoslovak Republic has decided to reopen its Embassy in Mogadishu.

The role of the Somali women before our country won independence has been a pioneering one. The women have made many sacrifices for our cause and this has glorified their name in the annals of heroism. Women have been imprisoned, tortured and oppressed by the colonialists and their lackey supporters. They have been harassed and destituted too, have shouldered great burdens that were not shouldered by many men and have crowned their struggle with martyrdom in more than a battle.

That is why the Glorious Revolution of October 21 has built monuments in their memory and in recognition of the historical part that they have played. The least thing by which their part in the struggle can be described is that our women have done their national duty along their men and that they have performed it with the same force and courage as those of their men until they have deservedly earned the distinction of being peers to their menfolk.

The Glorious October Revolution, under the helmsmanship of Jaalle Siyad has strengthened its political, economic, social and cultural dimensions until its structure as a popular, socialist revolution has been completed. It has also defined its responsibilities towards the present and the future and has clearly spelled out the fact that among its present responsibilities is the elimination of the exploitation which is perpetrated over the toiling popular classes in all its hidden and visible forms and types, to liberate their capacities after regaining

THE GLORIOUS ROLE



OF THE SOMALI WOMEN



their rights and to clear the way for them.

The Revolution has also defined its responsibilities towards the future as being the guidance of the people in the construction of the society of justice and equality. In all these stands the Glorious October 21 Revolution has committed itself to the responsibility of liberating the women and freeing them from reactionary exploitation, since they constitute one half of the people that suffer dual oppression: one kind of oppression is the fact that the majority of them belong to the exploited popular classes that comprise the workers, peasants and the toiling poor; and the other kind of oppression was the fact that they were confined to the social status which the pre-revolutionary society has assigned them i.e. women used to be considered lower in station than the men in the fields of study, work and family.

The founder of 21 October Revolution has given its attention to the very significant of mobilizing the women who could have been directed towards production and development, but are still untapped. This is so because the man-power of the women in our country is more than one half of the entire nation. This statistical fact, shows the position of women and the strong influence that they could have on the present and future life in the Somali Democratic Republic. If the Somali women continue to live paralysed and backward then the Somali people will not be able to tap all its human resources, since the paralysed and backward half is bound to impair their progress and to, always, pull them backwards.

When the Somali women found all this attention by the Revo-

lutionary leadership they did not lose the precious opportunity. In fact, they began to adopt the revolutionary principles and to quickly digest the socialist ideals. They have contributed in the nation-building in a big way and thus have proved their abilities. They participated in all walks of life: In the building and construction, in the factories and the fields, in the schools and higher institutions of education studying different subjects, in the self-help projects, in the crash Programmes, in the demonstrations in support of the socialist, revolutionary regime and in organizing continuous seminars and conferences in the National Orientation Centre.

The Somali women today are determined more than ever before to fully partake in the the construction of the bright socialist future and to further strengthen the revolutionary foundations in the meantime, with dedication and perseverance and without showing boredom or complaining.

Our Somali women rightly deserve all respect and esteem. Our women do not beg for equality but they are ready to earn it with knowledge and creative work and in the great race they may even win surpass their peers in all walks of life.

THE YOUTH AND THEIR RESPONSIBILITIES IN BUILDING A SOCIALIST SOCIETY

The President and the great teacher Jaalle Mohamed Siad Barre, said that the way to uproot hunger, disease and ignorance is to have the qualified civil servants in agricultural education, medicine, mining and geology, in politics and in all other fields that benefit the nation.

In order to fulfil this need of our developing society that aspires to socialism, it was imperative to change our educational system. The Ministry of Education has already done this and has given it a special revolutionary philosophy. The Ministry has realised the fact that the aims and objectives of education are the preparation of the productive working citizen who is strongly affected by the changes that are introduced into his society and who positively responds to these changes. Such a citizen must participate in nation-building efforts that strengthen the construction of the new society. He also protects the new society by closely linking his life and thinking with the system that will be the framework for this actual realities of his life. Moreover, he must take pride in the system of the socialist revolution.

In this connection, some basic changes must accompany the fundamental transformations that has already touched and which will continue to touch upon the economic, social and political structure of the society. These basic changes should affect the ways and means of preparing the youth through education and by way of a culture that suits and consolidates the socialist system. Socialist and modes of life which are based on an ideology

that aim at the cleansing of morality, minds, science and arts of the people from harmful residues of domination, classism, individualism and exploitation in all their forms and in all walks of life.

Socialist societies direct their energies towards the evolution of a new ideology — that rests upon the morality of the socialist society and which can easily blend with their realities and peculiarities. It is by this ideology that the function of education, in the society's transformation towards socialism and especially with regard to the political orientation of the youth — socially this orientation must be made in such a way that should enable them to positively take part in the life of the society and in accordance with the proper standards of socialist productive labour. This can only be done by providing the individual with skills, attitudes and necessary information that may enable the person to achieve the desired goals whether that is achieved by the curricula and their contents or by the methods of teaching or by extra-curricula activities in the school.

Moreover, the development of social consciousness by the youth and their assumption of full responsibility on behalf of their own society, provides the youth with the correct attitudes as well as an awareness that they are part of the community and should, therefore, have to commit themselves to the realisation of its objectives. They come to realise that the progress of that country can not be divorced from their own progress and that their welfare is also closely linked with that

of the whole community. Such an awareness and maturity of the youth should also be accompanied by the willingness of the authorities to provide them with the necessary means and with the correct sense of initiative in the solution of their own problems as well as those of the local community in a revolutionary manner.

Our educational experiences during the past three years under the Revolution have clearly demonstrated that the objectives which have been set out by the President have been adequately realised. This is so, because Somalia has, in order to achieve the set goals, established a national university, stopped scholarships abroad, provided a script for the Somali language which was only spoken and set the curricula in Somali.

All these measures have made the Glorious October 21 Revolution a pioneering one. Our Revolution rightly considers education and the schools as a single productive unit. They both contribute to the preparation of socially able youth that can shoulder their social and national responsibilities, that continue to develop their readiness, efficacy and their talents. Only by this can the youth be socially productive in their work and thinking.

The school is the factory that produces the manpower that, in its turn, can one produce in all the different sectors. It will not be too long when we may see a Somali scientist who will contribute, together with the other scientists of the world, to the elimination of poverty, ignorance and disease and for the sake of laying solid foundations for peace and progress for the entire mankind.

TOMATO AND FRUIT CANNING

by Ikar



IN AFGOI

Under the new Revolutionary conditions in our country which are typified by the policy of self-reliance that, in its turn, aims at the mobilisation of all natural and human resources within a programme around which all the classes and categories rally-under these conditions all the efforts have been directed, after the October 21 Revolution, towards changing the prevalent backward condition, especially in the economic field. Consequently, all the attention has, in the first place, been concentrated on the economic development projects that normally face many difficulties in their initial stages.

Somalia, of course, is considered to be one of the countries in which the agricultural sector dominates its economy. It is for this reason that the state budget, this year, has concentrated, as its main objective, in the development of the main sectors of the economy i.e. agriculture, livestock and industry.

The present situation in the country, directs our policy towards the raising of agricultural production and the mobilisation of the agricultural resources in an effort of achieving self-sufficiency in

food. Another important objective is the exporting of food surplus abroad so that the state treasury may get the necessary hard currency which it requires in the industrialisation programme especially in the purchase of equipment and machinery from external markets.

The policy of building light factories that are tied to the agricultural production, is one of the main projects to which the availability of raw materials for these factories and the possibility of using these raw material for the general development of the country.

In Somalia, the scientific experiments that we have undertaken in the field of agriculture show that a number of products that are important for the economy & for the consumption of the popular masses can be grown. These can also be used by the industries that depend on agricultural produce.

Tomato is one of these products which the previous experiments confirmed its potentialities. These experiments are still continuing in the research stations of the Republic. Continuous experimentation, needles to point out, open the doors for more and varied experiments along the same lines since they are tied to the development of scientific and technological methods throughout the world.

These experiments have conclusively shown that tomatoes can be profitably grown in Somalia. It is possible also to get more yield of a higher and better quality per hector with the use of artificial manures, plant protection techniques and the proper timing of planting and harvesting seasons.

The varieties of tomatoes that were experimented with and which scientific research proved to be successful are many. We mention only some of these types:

Type	Average yield for hectar in tons
Roma (Harvested in April & Dec.)	24.04
Money maker (Harvest in Aug. Jan. & March)	19.3
Southland (High yield per plant)	17.08

The main aim for establishing the canning factory for concentrated tomato and other fruits such as mangoes, pawpaw and lemon, is to ensure the needs of the Somali market which annually consumes millions of shillings. The imports of these products reached, annually, some three million shillings worth of the hard currency which we very badly need. This was also another reason for its establishment.

Furthermore, the Government also wanted to underscore the importance of the industries which are based on our agricultural produce and the use of these products as raw materials for these industries.

Initially the basic aim behind the establishment of the factory was to can tomato concentrated paste, but when it proved difficult to supply the factory with the raw materials throughout the year, it

was imperative to use the factory for another purposes as well. Another reason for this decision was due to the fact that, in order to operate economically, the factory must work at full capacity the year round.

At present the factory cans fruits such as mangoes, paw-paw and lemon alternatively in accordance with the fruits in season and thus reduces its operative costs and may effect the repayment of the capital loans as soon as possible.

The factory was founded in Afgoi in July, 1972. It began production in December of the same year. The choice of its location was based on several considerations among which were the suitability of the area for the production of tomatoes and fruits, the easy communication connections of Afgoi with the agricultural areas — a condition that ensures the continuous supply of raw materials to the factory and the nearness of the markets in which its products are consumed in big quantities.

The factory was financed by the Somali Development Bank. It cost some seven million shillings and it is run by Somali technicians.

When I enquired about the foreign aid that was used in the factory, the answer was, «a new kind of foreign aid has helped us in solving many of the technical problems». The aid was provided by a communist cooperative organisation.

The organisation is Organizzazione Cooperativistica Ravennate (COR) and operates in Emilia

Central Italy. The organisation provided us with a technical team to supervise the construction, helped train the Somali technicians in its own farms and factories and helped in the purchase of the equipment and machinery. The relationship between this cooperative and the factory still continues to develop on the basis of friendship and mutual solidarity.

There is no doubt that the stand of this Italian cooperative forms a new kind of foreign aid. It is also a valuable lesson to the developing countries in their common

struggle against international monopolies.

These monopolies have criticised, in their newspapers in Italy in particular, the Italian communist cooperative for helping us construct the factory in our country. The monopolies protested that Southern Italy deserved the assistance more.

The owners of those newspapers who lament the lost profits from their overseas investments, must know that this communist cooperative has proved and has adequately demonstrated the fact

that solidarity among the nations is the only weapon in confronting the enemies of progress and socialism in the world.

On this occasion, we would like to extend our sincere gratitude to this Italian cooperative organisation that did not hesitate to support the Somali people in their struggle against backwardness.

The factory at Afgoi now works two shifts of 14 hours a day. It employs about 126 workers, 90 of them are directly engaged in actual production. the majority are females.



The factory, so far, has begun the production of concentrated tomatoes, but has also begun the production of pawpaw, lemon and most of them are exported to Italy.

The factory has many machines. The most important ones are: a crushing machine, a machine for the formation of the juice and the canning plant which produces 120 cans per minute or 7200 cans per hour. The factory produces cans of 200, 400 or 500 grams of juice. As for

empty cans are imported. The factory's is planning to make its own cans.

As far as the export of the factory's produce is concerned new markets in the neighbouring countries are being explored now. This means that our products will soon earn high reputations similar to that now enjoyed by our bananas.

As the responsible officials of the factory told me there is an experimental farm that is attached to it. At present the factory

its raw materials from the private and the cooperative farms in the area so as to encourage the local farmers and to help them in the marketing of their products. (This is what the factory does at present).

3. The factory should rely on both 1 and 2 above.

From the practical point of view, it has already been confirmed that the factory should solely rely on its own farm for the required supply (especially tomatoes). It is known that tomato farms are centred in the lower Shabelle Region where artificial irrigation is extensively used. When the rainy seasons arrive it becomes extremely difficult to transport the produce directly to the factory because of the bad roads.

The reason for this is that, the planners of the Afgoi-Merca road did not pay the necessary attention to the agricultural area around Afgoi that supply it with fruits and vegetables. This road does not pass through any of the villages in this area. Thus it loses much of its economy at times during the year. This is a great pity and the authorities will, no doubt, closely look into this and will find the ways and means of increasing the economic potentialities of the villages of Mordelle, Mubarak, Audigle, and Mareeri, by joining them to the trunk road.

The tomato and fruit canning factory in Afgoi is the beginning of the creation of a number of light factories that depend on the agricultural produce. It has also given us the necessary experience in solving many technical problems. The factory is in its initial stages and we will resist in the near future in order to gauge its progress.



the concentrated tomato and fruits, it produces tins of 70 grammes (both tomatoes and fruits), 550 grammes 3 kilos and 5 kilo. cans for tomatoes only. The last two types are to be exported or to be used in big, restaurants, boarding schools etc. So far, the factory has produced some 674,000 cans of fruits juice.

On the Local market pawpaw and lemon juice cans of 200 grammes' capacity are sold for 90 cents. This is a temporary price because of the present

gets its supplies from the cooperative farms in the area.

It is in my belief that the factory may suffer if it does not rely fully on its own farm as far as its supply and its continuity are concerned. In a meeting on this very topic, several suggestions were made. Here are some:

1. The need for the establishment of a farm attached to the factory in order to ensure the reliability of the supplies.
2. To obtain a large part of

What Others Say About Somalia

UN Secretary General:

On January 29, the UN Secretary General, Dr. Kurt Waldheim and Members of the Security Council arrived in Mogadishu at the invitation of the President of the SRC Jaalle Major-General Mohamed Siad Barre.

The Security Council was holding their session in Addis Ababa, to discuss the problems of the African Liberation Movements.

At a dinner held in his honour by the President of the SRC, the Secretary-General Dr. Kurt Waldheim said: «Members of the Security Council of the UN, and myself have learnt a great deal during our visit to the Somali Democratic Republic».

He continued to say: «Your Excellency, the Vice-President and the Secretary of State for Foreign Affairs have informed me of the new system that was set up after the inception of the October 21 Revolution: A revolution through which the people achieved their own organisation under the banner of collective socialism. To us in the United Nations, your country has become an example because of your concern for the betterment of human conditions and the ensurance of peace for all mankind.

Your country has entered into history in the short period of your leadership because you have gone along the correct path in the betterment of your people's living conditions. This shows how well your Government understands the demands of the masses».

The Secretary-General Dr. Kurt Waldheim praised the leading role which Somalia and her able Permanent Representative, Jaalle Abdurahim Abby Farah had played in contributing to the holding of the Security Council Sessions in Africa for the first time in history.

Dr. Waldheim declared to the press, on his departure from Mogadishu Airport: «I am very much pleased with your beautiful country. I have been impressed by the great achievements that you have made here and especially in the fields of mineral exploration, housing and the solution to water problem. I thank your great President for enabling us to see these achievements for ourselves. I expect an increase of fruitful cooperation between Somalia and the United Nations.»

Jaalle Siyad January 11, 1971.

President Idi Amin of Uganda:

On July 11, 1972 President Idi Amin arrived Mogadishu for an official visit to the Somali Democratic Republic at the invitation of the President of the SRC, Jaalle Major-General Mohamed Siad Barre.

At the end of the 6-day state visit, President Idi Amin told the Press: «What has won my deep appreciation is the unity of the Somali people who overcame all the divisive factors, including religious differences, tribalism, etc.»

The Ugandan President who was answering the questions put to him at the Airport added: «The Somali nation is a well-organised one. Organisation and discipline are the key to success.»

In reply to another question, President Idi Amin said: «The Ugandan people are very vigilant against all imperialist and zionist tricks».

The Ugandan President explained the way in which the colonialists and Zionists entered Africa in these words: «They have come through charity, the church, foreign aid and the local agencies.

He added: «All these residues can be overcome by hard work and self-reliance. This is exactly what the Somali President, Jaalle Siyad has been doing since the inception of the October Revolution.

On another occasion President Idi Amin disclosed: «What my brother, Jaalle Siyad is doing for the progress of Somalia, must be the history of his heroic struggle in Somalia. What Jaalle Siyad is doing in the elimination of the remains of colonialism such as ignorance, tribalism etc is a grand job indeed which we all must emulate.

The Somali people must cherish his love. I call upon you to follow Siyad's footsteps. He is Somalia's righteous son who works hard for your well-being. He always has you in his heart while he completely forgets all about himself.

C.A.R. President visits Somalia:

On August 26, 1972 Major-General Jean Bukassa, President of the Central African Republic arrived Mogadishu on an official visit at the invitation of the President of the SRC, Jaalle Major-General Mohamed Siyad Barre.

On his departure from Somalia President Jean Bedel Bukassa stated: «It is a great honour for me to express my gratitude to the Somali people and the Revolutionary Government, especially to my brother and friend Jaalle Mohamed Siyad Barre on the occasion of my visit to this great country.

«I am very pleased indeed to be with you. I am particularly pleased to see here in Somalia, a great people that is firmly united behind an ideal and unique leader.

«We, the leaders of Africa and their peoples consider Siyad to be a hero of Africa who made Somalia a state in the real sense of the word — a sovereign state. He turned the Somali people into a nation which the entire continent of Africa looks up to as an excellent example. The adoption of socialism by Africa will be a great victory for her. Any African state that does not opt for the socialist system is bound to remain backward for ever.

«Brothers, you the Somali people. I am an African revolutionary person like yourselves. My country has also opted for socialism. I must also inform you that, during the five days which I have spent among you, I have been feeling as if I were in my own country because of your generosity and hospitality. Moreover, there are many aspects in which the Somali and the C.A.R. peoples share such as the features and the socialist systems of Government.» said General Bukassa.

The General added: «The determination of the Somali people and their revolutionary spirit to work hard for the development of their country with their own efforts is a living example for the rest of Africa.

The Sudanese President visits Somalia:

On July 8, 1972 Ja'afar Mohamed Numeiri, arrived here on a state visit on the invitation of the President of the SRC Jaalle Mohamed Siyad Barre.

While in Mogadishu President Numeiri stated: «The May and October Revolutions were ignited for the sake of the Sudanese and Somali peoples. Both revolutions have common objectives that aim at the elimination of poverty, ignorance and disease.» He further said: «Major-General Mohamed Siyad Barre has proved that freedom cannot be attained and that difficulties cannot be overcome except by the sacrifices which the people willingly make.»

The Sudanese President pointed out that the May and October revolutions were working in full accordance with the modern democracy that aimed at the unity of all the categories of the society like the soldiers, the workers and the students.

He said, «I have been to Tanzania where I met President Nyerere. Today I am here in Somalia in order to meet Major-General, Jaalle Mohamed Siyad Barre. My aim, in both cases, is to benefit from their experiences and to study what they have learnt from their peoples.»

He said the Sudanese people are in the same front with their Somali and Tanzanian brothers. They will definitely find the right solutions for their problems as long as their leaders are following the path chosen by their peoples.

REACTION

There is one fact which local and international reactionaries always try to hide in its desperate war against socialism. We find the reactionaries pose as the true defenders of religion. They protest over the nationalisation of the properties of the exploiters on pseudo-religious «principles». They show sympathy for those people whose properties which they amassed through exploitive methods have been nationalised. In all these attempts the reactionaries try to mislead the Somali masses and to distort the true meaning of socialism for the future generations.

An extensive study of the revolutionary decisions that were taken with regard to the nationalisation measures show that they were taken in connection with only those properties and establishments that were usurped during the colonial or corrupt governments and by means of terrorism, oppression and bribery. — This was contrary to the «lawful» means of amassing wealth during the years that preceded the inception of the Revolution. We clearly remember this.

SOCIALISM

In the history of our religion there are clear proofs that the guardian can transfer individual property to public ownership when that was in the general

interest of all the Muslims. For example, we find the Prophet, upon whom may be the blessings of Almighty God, assign the lands of the «Baqic» in Medina for the public ownership of the Muslims.

We also find the Caliph, Umar bin al-Khattab established well-defined basis of socialism and thereby exceptionally served the entire mankind — we find him assign the lands of «Azzabad» to public ownership. We also find him refuse the distribution of lands, in Syria and Iraq, among the conquering forces. He told

the Army, «What about the future generations who, when they come, find the land distributed and inherited from father to son.

That is not a wise decision.» Caliph Umar rejected the distribution of these land but instead,

assigned them to public owner-

of the rich and would have given them to the poor.»

This stand clearly show that the Revolution did not deviate from the spirit of religion when it took the interests of the popular masses at heart and thus has transferred the ownership of the factories, banks and some other private establishments to the state. For the same reasons, it has also taken over the import-export business of certain commodities, so that a small group might not get rich on the account of the toiling workers, the poor and the down-trodden sons of the Somali people for whose sake the glorious October 21 Revolution has been ignited.

History of religion also informs us of a humane and a socially just revolution that has

RELIGION

returned to the poor their rights which the rich usurped before. It is the revolution of Umar bin Abdul Aziz. Soon after becoming the Caliph of the Muslims, he found the people suffer under extreme poverty because the previous Umayyad rulers used to oppress the popular masses. The rich used to tyrannise the poor as a result of which the rich became much richer and the poor still poorer. The Muslim rulers, in those times, deviated from the true spirit of religion. They chased away Abu Thur El-Ghafari who refused to submit their tyranny or to succumb to their temptations. They tortured him first and then sent him into exile where he died

in bitter loneliness as an outcast.

Then Caliph Umar bin Abdul Aziz came and restored law and order. He punished the wrongdoers whether they were rich or poor. The Caliph instituted justice without fear of favour. He made himself an excellent example in sacrifice and love for justice. He first looked into his own property and that of his family. He searched for their proper acquisition. Where he found them to have been unlawfully acquire or where he was dutiful, he ordered their returning to their lawful owner. All the ill-gotten properties that were acquired through bribery, nepotism or privileges were taken out of the hands of those who had them and returned them to their lawful owners.

He then turned to his Umayyad relatives and to the other rich people and applied the same principles upon which he had already applied upon

himself and upon his own family.

Thus Caliph Umar did justice to the poor and returned to them their full rights. He made the riches of the nation under the disposal of the entire people and thereby corrected the exploitive and unjust situations.

Now, if we turn to what the Revolution has done in the Somali Democratic Republic we find them to be exactly what Caliph Umar bin Abdul Aziz did before with a simple distinction — that what the Revolution has done was based on scientific principles.

When the Revolution was ignited, Somalia was still divided and some parts were still under foreign domination. Backwardness and tribal, ideological and economic mutilation, characterised the Somali society. The Revolution, therefore, had no other alternative but to uproot all residues of the ugly past and to institute justice — in accordance with canons of justice and

those of Almighty God.

This being the case, are there any departures from the principles of our religion, in correcting the unjust and exploitive situations and in returning to the people their usurped rights? Never. The reactionaries, however, are claiming otherwise. They use their «pseudo-islamic» arguments as a cover for their lust and greed and a means of usurping what the working people have acquired by their own toil and sweat.

Let the reactionaries die by their anger. The Somali people will, no longer, be deceived by their tricks and guises. Our people do really understand the quintessence of their religion. It is the duty of the religion of all the distortions that were introduced into it in the Middle Ages such as the wrong interpretations which they concocted under the banner of «honest» up-dating of religion and this way, went too far away, from its real and essential principles.

Somalia's High Jump Champion, Abdulle Nur Wasuge cleared the bar at 2.04 metres to win the Gold Medal at the 2nd All African Games in Lagos last month.

Wasuge has won three other Gold Medals in the East African Games in Nairobi (1970) Lusaka (1971) and Dar-es-Salaam 1972.

Jaalle Farah Wais, Member of the SRC and the Extraordinary Commissioner for National Banana Agency recently visited Malagasy to deliver a special message of Jaalle Maj. Gen. Siad to the President of Malagasy. Jaalle Farah Wais was the first ever by a Somali dignitary who visited Malagasy.

TOURIST

Bosaso Region offers a touristic itinerary of great interest. Known since the ancient times as the «Promontorium Aromata», even today the region is renowned as the land of incense and myrrh. Its sea is rich with a great variety of wonderful fishes. Its mountains, which in some parts reach the height of two thousand meters, are covered with green vegetation and slowly make a sheer drop into the sea thus forming a fabulous scenery.

In the Region of Bosaso there are no touristic infrastructures of an industrial level. The tourist who wishes to visit that be-

of the landscape with intermediate breaks that are really interesting, like those at Eil, Gardo and Scusciuban. The cost of the flight is modest, considering the great distance between Mogadishu and those localities. For groups of five or more people one can utilize chartered flights, which are also economical.

The more renowned centers for fishing are Bereda (pearl oyster), Alula, Ras Filuk, Habo and Kandala with many small intermediate villages. The coast starts flat and sandy from Alula towards the West. Soon afterwards it becomes gay and at Ras Filuk, with its famous ancient

and lobsters.

Two factories operate at Habo and Kandala where tuna is processed and canned. Tuna fishes are abundantly caught from September to February. They are caught by fishing lines,

and the average weight of each tuna is fifteen kilograms. Boats are made of tree trunk and are known as «Huri». «Beden» instead are used for the catch of sharks, sawfish and hammerfish.

It is built on the pot with timber joined together with ropes, and made impermeable with shark oil and fat. In the Bosaso area the «Trochus» a shell chus» a shell having the shape

EXCURSIONS

autiful zone of Somalia will have to do it on his own initiative, renouncing the pleasure of comfortable hotels and facing eventual uneasiness with sportmanship spirit. The toil will be repaid by a pleasant memory which will accompany him for the rest of his life.

The coast towards the North can be reached by land in 4-6 day's time or by air. The last means is preferable, for it spares more time for the exploration of the places to be visited. The best solution is however to travel by road and return by air or vice versa. Somali Airlines flights go there weekly with stops at Alula, Kandala and Bosaso. The travel by air offers a more ample vision

«Mons Elephas», the visitor will enjoy the view of the huge calcareous rock that goes right into the open sea. Its shape, which has made no change throughout the centuries, reminds one of an elephant that is half submerged in the water.

At Ras Filuk is FIO SOMALIA, a modern and well-equipped industrial enterprise that collects the catch of the zone, and after having frozen it ships it to Europe, by big ships.

of a cone used for the manufacturing of mother-pearl buttons.

The distances between Habo and Kandala, and Kandala-Bosaso is better covered by sea at day time, in order to admire the view of the indented coast and bristling mountains that abruptly drop into the sea which is always crystal clear. Many dhows with their tight sails are active the zone carrying passengers; they can also be hired.

After Habo we are in the land of wonders. Here the clever tou-

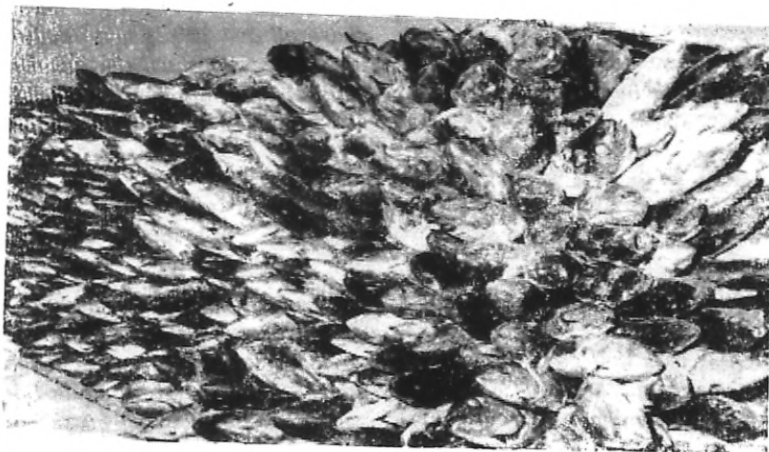
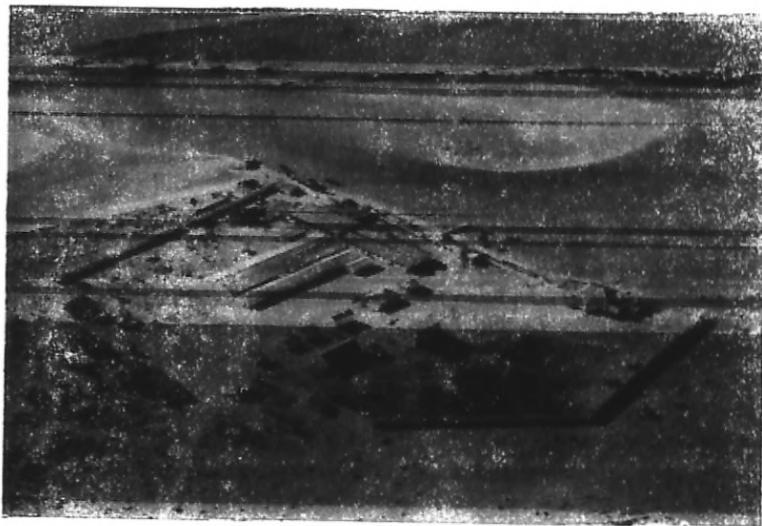
IN BOSASO

Valuable and rare fishes are caught here, including tunnas and sharks, as well as turtles

rist will stop to camp. Along the coast line thousands of date-tree stretches. The sandy shore

is formed by shells of the greatest and most varied variety. At the back of it the mountain that in some parts lap the waves, populated by «burseraceous» the peculiar and famous tree of the incense.

In some parts, one can see the collection of the incense while staying comfortably ashore. The two varieties of incense are: the «maidi» and «bejo», both reaching the height of 5-6 meters, with the trunk covered with pergamenous membrane that flaks off continuously and blossom in May-June. The flower has a rust-red colour with the



fragrant of jasmine.

The incense-tree is reproduced by the seed. They come out in the rok-ravines and have sucking roots, unique in the vegetable kingdom. They say that these trees have chosen the mountains to escape from herbivorous animals which are very partial to their appetising flowers.

Incense collector continuously risks his life. Infact many of these trees give suddenly, thus plunging the man in the precipice. He uses a tool called «men-gaf» having the shape of a dou-



ble chisel by which he barks-off parts, thus causing a wound of the trunk of the tree in some about ten centimeters. After a fournight he comes back to collect the precious amber-colour tears which are formed in the meantime. A tree produces 15-20 kilograms of ncense a year.

Seen for the first time the incense tree, after having heard much about it, one feels a profound emotion. The eye tries to catch the most peculiar shapes.

the most incredible sucking roots, and the more you see the more you want to see as the trees do not resemble each other; each of them is moulded with the rock — like melt wax casting.

Now some consideration of climatic character. On the whole north coast line the heat starts from June up to August with torrid picks of 48 degrees in the shadow. We deem it necessary to tell this to the tourist. Catch-

ing of fish is also considerably reduced in that period; people leave the villages in search of fresh air in the mountains. For the rest of the year the climate is dry and tempered and the sky beautifully blue.

To leave Somalia after having lived for many years without visiting the North part is really a great mistake one could repent. Make therefore a plan for your holidays so as to explore every inch of this marvellous land.



The Local Government Councils Ensure Democracy

The achievement of the control of the popular forces over the state machinery is not a simple condition for realisation of the socialist revolution, but, in itself, it is a continuous revolutionary process, that proceeds side by side, with every victory attained in the battle for the socialist construction. Every successful step forward towards ensuring the supremacy of the people as is exemplified in the local government councils, paves the way for more and more socialist victories. Conversely, every progress that is achieved by the people in the battle for socialist construction, constitutes a further consolidation and extension of the supremacy

of the local government councils.

The supremacy of the people through its local councils is a guarantee against the stumbling of the Revolution against antagonistic class interests. Moreover, the subjection of the state that has control over the means of production, to this supremacy will enable the alliance of the broad masses and its productive forces, full control over the means of production — a state of affairs that gives the public ownership of these means a popular character.

When the state takes over the means of production, with the view of realising socialism, it

does not do so for the interests of a certain class in the society. If it did this, then the ownership becomes a capitalistic one. But it is done for the benefit of the entire working forces and for the realisation of their interests.

This economic fact makes it imperative for it to have some political expression that organisationally crystalizes the supremacy of the people, over the means of productive and ensures its positive and effective participation in the supervision over its administration as well as its pushing ahead along the road of growth and evolution. This continuously expands the socialistic base in the society.

The working out of the successful forms that guarantee the achievement of the control of working forces over both the organs of the state and the means of production, is the one which determines the extent of our success in the realisation of democratic socialism and which revolutionarily expresses the nature of the state and makes an end to its isolation from the society.

The mere increasing of the tasks which are to be undertaken by the state as a result of the laws of socialism cannot, by itself, enable us the realisation of the socialist transformation, unless this tremendous increase in the duties of the state is coupled with changes in the administrative basis upon which the state rests. Without this revolutionary change in its organisational structure the state will retain, in discharging its new duties, its inhe-



Mogadishu City Councils Swearing

rant haughty position which leads to its isolation from the working masses as a result of which they take a negative stand on the one hand.

On the other hand, no matter how efficient they may be, the state organs will not be able, if it is isolated from the working forces and the popular, to absorb what it must in the fields of economic, social and cultural activities. This situation will not either enable the continuous expansion of the public ownership of the means of production. This great expansion of the role of the state in our new revolutionary stage cannot possibly be undertaken by a central bureaucratic organ which was inherited from an era in which the main duty of the state was the keeping of law and order and the provision of some services, on a very narrow scope, to the minority — the individuals of the lucky classes.

But if the organs of the state are linked with the working

forces in all the activities of the state, then the existing boundaries that impair its efficiency are bound to give way before the ability of the state and the door will open before the ability of the society to proceed along the road of socialism.

Moreover, since the control of the feudalistic and capitalistic interests over the state used to be achieved, in the past, through the ensurance of the state's isolation, and negative attitudes towards society, so as to ensure the safety of exploitation from danger; then on the contrary, the control of the alliance of the popular forces over the states must be realised by ensuring their positive participation and supervision by their representatives in all the functions and activities of the state.

The isolation of the state in the past used to rest on legal deception whose purport was that the state represented all

the categories of the nation, but the aim was protect the prevalent exploitive interests. Now things have changed. The absorption of the state into the life of the society as well as its influence over all spheres and sectors, must now rest on legal realities since the state belongs to the popular masses and the working forces, and since it is an instrument for the realisation of their interests in the building of socialism.

There is no doubt then, that establishment of the popular local councils that draw on the working forces of the people and the gradual increase of its powers in performing the functions of the state in accordance with the revolutionary directives, are the forces that will transform the state into a machinery that can shoulder the tasks of this stage of socialist construction.



TOWARDS A BRIGHTER FUTURE

The National Banana Agency was able to overcome the many difficulties of internal and external characters with which it was confronted. Moreover it was able to bring the volume of its exports to 1,339,345 quintals in 1972. The N.B.A. was created in the second half of 1970 with the task of coordinating all the activities connected with banana production and to organise the exportation of the fruit. At present the Agency is also busy in the search for new markets, scientific research, solution of the technical, agronomic and economic problems. Above all, there are other organizational problems among which is the improvement of the quality of the product, as well as the study of the appropriate means of reducing the costs of production, transport, packing and other aspects of the

banana activity, in order to make the fruit competitive in the international markets.

Before the creation of the Agency, the Somali banana, despite the preferential tariff and protection it enjoyed, had to run a hard marathon; a race that it had never finished, due to some problems of internal nature.

As we are aware of, the banana used to be exported by two private companies: SAG and SAGA who opposed one another because of their different interests. Their rivalries and antagonism have even been extended to consumer markets since they were contending for a product which was coming from the same country. This had affected the na-

tional economy, which, at that period, depended mainly on banana, thus giving Somalia the nickname of «The Banana Republic», of which we were not at all proud since, behind this name was concealed the snare and discouragement by being dependent upon a sole product whose earnings did not certainly benefit either the nation or the producers.

In fact many farms were abandoned by the growers due to lack of guarantee and security, to warrant the toiling and expenditures that had to incur. The producers had to bribe the private companies in order to secure their productions to be included among those destined for export, they eventually had the bitter surprise of having to bear the expenses for the loss incurred, instead of making profit, when the fruit is rejected by the consumer market.

In the face of this uncertainty and because of their continuous dependence on the two exporting companies, they preferred to abandon their farms and to start new activities. However, after the creation of the NBA all these producers once discouraged, have again started working in their farms with renewed strength. This is proved by the following statistic datas:

EXPORTS (in quintals)

1969	1970	1971	1972
328,180	1 002,444	1,033,556	1,339,345

CULTIVATED AREA (in hectares)

1970	1971	1972
6042.24	7015.40	9221.90

PRODUCE PER HECTAR (in quintals)

1970	1971	1972
165.89	184.50	194.30

These tangible results were achieved thanks to the untiring efforts of the Agency and to the direct intervention by the Government, which have made the increase of the product possible and have enabled it to be competitive in the consumer markets.

To reach these encouraging and positive results the Agency had to tender free assistance to the producers, right from the preparation of the soil to the packing of the product. Moreover, to alleviate the burden of the growers the Agency stands guarantor for interest-free bank credits and provides other assistances through ONAT, ENP and other state organizations also

helps the farmers with regard to the distribution of manure and anti-parasitic drugs. These are sold at cost price. The Agency also provides the necessary infrastructural works, such as the digging of canals and their maintenance building of roads etc, which cost the Agency a total amount of Sh. So. 1,600,000.

Banana growers are also aware of the fact that Government and Agency delegations have travelled abroad for marketing purposes, and have visited not only our traditional markets in Italy, but also some countries in the Middle East and Far East as well as the German Democratic Republic. Since 1972, Somalia has been exporting bananas to the German Democratic Republic and there are good hopes for other markets abroad. This has encouraged many producers who have realized that their products will always have an assured market outlet.

THE AGENCY'S PILOT FARMS

Two new pilot farms will come into operation at Golwein and Kalange (Jilib). These new pilot farms will cover a total area of 650 hectares. This does not however mean that the Agency will turn into a producer or a money-making company, but the Agency aims only at helping the producers by showing them new and modern techniques to improve both quality and quantity of the fruit so as to enable Somalia to adequately compete with other banana producing countries in the consumer markets.

The main purpose of establishing these pilot farms, as the Technical Manager of the Farms stated, is to introduce a new and modern system in banana cultivation. It will be an example to and an encouragement for our producers to introduce the needed innovations which could enable them overcome technical, organizational & productive problems — an objective whose achievement will enable us to cope with the keen competition of the international markets.

«To accomplish this task» — he went on — «the Agency will leave no stone unturned to intervene, with a sectoral policy, like the programme of soil study, the solution of the problems of irrigation and other infrastructural works.» In fact, the aim behind the formation of the new farms was not mere intention of planting trees, but it was to conduct a thorough study of the soil in cooperation with the Agricultural Research Center of Afgoi with the aim of finding the soil suitable for the cultivation of banana that can secure a better production for a long period. These farms will be equipped with canals both in concrete and natural forms, in order to control the quantity of water needs for each «jibal» — a rational utilization of the water.

Besides, a new system of transportation through the use of the telecable, will be introduced in the farms, thus abandoning the old system of transport by manpower still in use in the farms.

THERE IS NO ROSE WITHOUT A THORN

Although the positive results achieved by the Agency, so far, were encouraging, yet the difficulties to overcome are not little. First of all this Agency, unlike other institutions has to struggle against its main enemy: time, as the time-factor is sole controlling factor in the marketing banana, since the fruit is an easily destructed one and as such must be quickly shipped to its destination.

The pressing difficulties of the Agency are of commercial and technical nature. The bad road conditions during the rainy seasons, the present state of the port of Mombasa are factors that imply an increase of expenses. Moreover, the fluctuations of the two rivers which, with their overflowing inevitably, cause floods into the farms

with serious consequences to the banana plantations.

As far as the difficulties of commercial character are concerned, we know that a keen competition exists the main consumer market is Italy, because of the bananas exports from other countries. Besides that, it sometime happens that the Italian market get saturated, because Italy not only protects the imported fruits, but also the local ones like apples, pears and others, in which case the ship has no alternative but to head for Greece or France and the goods are sold at a loss. Another difficulty arises out of the closure of the Suez Canal and the ship carrying the fruit has to circumnavigate Africa thus causing an increase in the freight charges. Some ships are not adequately equipped for banana transportation.

Previously our banana enjoyed preferential tariffs in Italy. This has been abolished during recent years and the Agency therefore had to face a clear competition. It was, thus, imperative to do its best to improve the quality of the fruits and to make it competitive like those from other countries.

**THOUSANDS OF AFRICANS
HAVE LOST THEIR LIVES
FOR THE SAKE OF AFRICA.
HUNDREDS OF THEIR NATIONAL HEROES
WERE MURDERED BY THE COLONIALISTS CRIMINAL HANDS
TODAY WE CANNOT RETREAT
OR RETIRE FROM THE STRUGGLE.
WE MUST THEREFORE, BE VIGILANT
AND BE FULLY PREPARED
TO PROTECT OUR INDEPENDENCE,
FREEDOM AND SECURITY.**

**JAALLE MAJOR GENERAL
MOHAMED SIYAD BARRE**

THE NATIONAL THEATRE

Somalia has a rich cultural heritage and in order to preserve that heritage and to give an impetus to its development, it was highly necessary to provide a national venue where all facilities are made available.

Although our cultural herita-

A TRUE CULTURAL ASSET

by Hassan Dirir Abdi



Waberi artists depicting the Culture and tradition of the Somali people during Heesa Hirgala'ay performance at the National Theatre.

ge is of first class quality, yet it was very strange to find it withering away, due to many reasons, for instance the influence of foreign culture. Of course the colonialists whose first principle was always to «divide and rule» have always discouraged this very rich culture to develop so that they might influence the young people who don't know their real purpose!

The old people believed that the young men were mad, devil-persuaded and imperialist puppets, while the young people thought the old men were fools and old-fashioned. The Somali people thus despised one another while everything was at stake. The National Theatre was built in 1966, as a gift to this Country by the People's Republic of China, however, it did not play its true role before the 21 October Revolution.

Shortly after the Revolution, the Somali people; young and old, men and women, heartily cooperated with the authorities in order to pave the way for the cultural renaissance in our country.

Today one could see that the National Theatre, which is one of the most beautiful buildings in Mogadishu City, has not only tackled the task of preserving our cultural heritage but one would also enjoy in it a variety of entertainments such as music, poetry, recital, folklore dances, drama, organised festivals, concerts and cinema shows. It also provides an appropriate venue for national and international conferences and seminars.

The National Theatre also entertains guests for cultural programmes. The National Theatre

for example, has played host for the President of Zaire, Mobutu Sese Seko at the end of last month for a cultural programme. It has not only attracted his attention but also that of his delegation who deeply admired the rich cultural heritage of the Somali.

Students, artists and musicians participated in the show which tried to depict, to our visitors, what the Somali cultural traditions and heritage were like. It particularly stressed the similarity between our folk dances here with those of many of our sisterly African neighbours.

The programme was superbly organised: each part of it, was well-linked with the rest and formed a link in the chain. This was an unusual achievement. It showed the amount of time spent on the organization and practice which has been invested in order to make the programme a success.

The faces of the participants in the programme were angelic and the costumes were beautiful.

The programme began with a praise for the President of Zaire, Mobutu Sese Seko. The Somali dances of Beerreey, Haybara, Heri Matee, Bullo, the famous Seylici and the beautiful Kabebe were exceptionally well organised and the different musical instruments played with great fervour and enthusiasms have heightened the rhythm and generated much heat of desire in the spectators to partake.

During the interval, songs portraying the imperialists and their role in obstructing African

unity were sung. The sketches showed a gathering of African leaders who were discussing the problems of Africa. The imperialists in another part were trying to corrupt some of the Africans by giving them large sums of money. A representative from the African Liberation Movement brought to the organisation a sense of urgency and purpose. He solicited the African leaders to help him and his countrymen liberate their country. «Thousands of our people have already lost their lives. Besides our houses are burnt down everyday by the imperialists» he stressed. He urged the African leaders to help his movement in its efforts to regain the territory from the colonialists' yoke and to sweep the imperialist enemy away from the Continent.

After a long discussion, most of the OAU members decided to help the Liberation Movement. Some of those who sold themselves to the imperialists, however refused to cooperate with the other Africans. There was a wild cry of joy from the spectator including President Siyad and Mobutu when those who wanted to oppose the idea of liberating the Continent from the colonialists have utterly failed.

Finally, the famous song of opposing imperialism and racial discrimination in all its forms was sung;

Yan Smith ma muuqdeen

Rudisiya ma maagen

Haddan midig la siinin

Burtigiis ma madhiyeen

Mana uu malesysteen

An Artist is one who orients the nation on truth and Justice, and who is modest, said Jaalle Siyad in the National Theatre on 6th February while speaking to the artists:



Artists and Students cooperating in order to have the Somali music a successful venture.

*Mosambik Angola
Midiyihi qarsoona
Gini lagu miraayey
Soot Afrika ma moogin
Hadaf iyo Muritina
Afrikaay is maqolo
Midab gumeysi diida*

Diida.... diida diida.... diida
A rough translation of this is as follows:

«Ian Smith would not have become famous and would not have attempted to usurp Rhodesia unless he was given a hand (by the imperialists). The Portuguese would have neither uprooted the population nor would it ever have thought of possessing Angola and Mosambique. We are aware of the stabbing in the dark of the people of

Guinea (by the imperialists as well as South Africa). To sum up to the Africans must cooperate and reject imperialism and racial discrimination. Reject.... reject.... reject..... reject».

The management of the National Theatre and the Ministry of Information & National Guidance have to be congratulated for their untiring effort.

THE STORY OF SIMPLE WORKER IN JOWHAR

Once there was a worker,
He had nothing but his daily wages
Like thousands of his comrades.
He was called the «son of Tohow»,
From the first day he saw the light.
His father advised him to become a worker.
Lest he starves to death.

«To tell my life-story — he said,
I was a child
When the invaders came,
Machine — gunning the people,
In broad daylight.
The people died in their thousands,
Of the land «they were the masters»,
As well as those who lived on it,
Be it men or women!
So did they claim openly.

My son, my father and grandfather died,
On the first day
In which the criminals arrived,
They used to rob,
Every field, and every household.
And indeed, all the peaceful ones,

The land of Jowhar,
Has become the property of the thieves,
I did neither know them,
Nor heard of them,
They were white-faced people
Who used to hold the whip in the right
And in the left, the gun!

One day, they surprised us by announcing,
That a «Signor» has arrived,
Do you know who was that «Signor»,
Oh my dearest son,
He was the «massacrer» of Jowhar,
A big monopolist,
Dear son, you have to remember him,
He said he was «SAIS»,

Dear son, you have to remember him.
That much — hated name,
I am SAIS, I am SAIS,
Thus spoke the wicked person.

You have to remember and to remind every generation,
That Jowhar has become a fortress for injustice,
For darkness and for oppression,
Since some sixty-five years.
The «Signor» had a jail in Jowhar,
And in it had soldiers and spies,
From that day we used to be driven
To the fields,
We dug canals in which have died,
My cousin and my brother,
And hundreds of our relatives.
With our blood, we irrigated,
The sugar-cane in those fields.

All that — my father has said yesterday,
Did not change,
Even after I have become independent and have
owned a flag,

Nothing did change,
Only yesterday was I dismissed,
With thousands of my comrades,
As we had families, we complained,
But all our complaints have gone with the wind,
When we investigated the reasons they said:
SAIS is not the only blood-sucker!
Since deputies and big rulers,
Had also shares in SAIS, the blood-sucker!
These, I became convinced of that I was not free,
Unless I do away with SAIS,
And all the blood-suckers in my country,
They are the enemies of all the poor people,

When will my revolution come?
When will the sky be clear of the coward thieves—
Thus spoke my father,
Do you know, oh my brother,
Where my father is?
They have killed him,
Why did they kill him?

My mother told me,
How did he die,
It was when he was sick with
Malaria had a fever,
The «Signor» came to him walking and saw him,
He then told him «You useless slave
Stand up and go away from this place!
He was delirious because of fever, my husband
«Tohow»

Oh «son of Tohow»,
He was sick with malaria,
He shot him with a bullet from a revolver,
He shot him dead,
They threw his body into the river,
To be eaten by the hungry crocodiles.

How can the Revolution Proceed along the Path of Democracy and Socialism ?

This is the question which is now being discussed by the revolutionary intellectuals, in the forefront of which is a group of progressive journalists. There is no doubt the socialist revolution must, in order to proceed smoothly, be able to achieve the revolutionary isolation of its revolutionary isolation from its enemies.

There are new events that are taking place everyday in our country and these call for our attention and scrutiny. These events can be summarised in a few words:

We are on the threshold of a new stage — the stage of take-off. Since this stage provides us new experiences in every aspect of our lives, there is a great need to evaluate and define things in the clearest terms. That is why the debate aims at clarifying things and not at mystifying or obscuring our vision as well as our thinking. We are aware of the fact that a «take-off» can only begin at a well-defined point and that it can only proceed along a well-defined path. Accordingly, our take-off point is all that we have achieved in the past three years — the age of the glorious 21 October Revolution — and the distance that we have so far travelled. Moreover, our definite take off point depends upon our previous experience and our set plans are the revolutionary theoretical outlook that links and organises our experiences.

To come very much closer to the topic we have to refer to the speech which the President Jaalle Mohamed Siyad Barre has delivered last January 21. The President said that the socialist Revolution in the Somali Democratic Republic has fulfilled

all its promises to the people that were set in the First Charter of the Revolution with the sole exception of setting up democratic political Organization.

Naturally we are the true sons and the soldiers of the socialist revolution if, when we say democracy, we mean a popular socialist democracy and not that of the anarchic and imperialist controlled political parties. We mean the democracy whose features were already obtained in the Revolution which has been exemplified by the many national achievements that we have undertaken for the interests of the people of the Somali Democratic Republic.

This, however, does not mean that we have to list all the things that can be called «democratic texts» in order to learn them by heart and to repeat them whenever possible. Our path to democracy, then, is not the concentrating of our attention on these texts and exert all our efforts in explaining them according to the Western

ideologies and constitutions.

Our path to democracy is the defining of all the things upon which the Revolution is based in the way of basic theories and principles as well as in explaining them in accordance with our general theoretical stand to amend them, if necessary, in the light of our experiences.

We must, therefore, define our theoretical stand with regard to socialism in the clearest possible terms. The definition must, however, be separated from that mixture of theory and application that is contained and is represented by economic planning.

We have to clearly state our positions with regard to the schools of socialism from its scientific limitations. We have to express our opinion very clearly with regard to the trends, schools and main disputes in the history of socialist thought as well as the contemporary socialist position.

In accordance with the directives of the President of the SRC and the logic upon which they are based, we have to express our belief in the laws of historical materialism. In accordance with the speeches of the President we have stated that our ideology is that of Scientific Socialism. We have no need for claiming super intelligence or for employing ambiguous terms such as explaining what we mean by scientific socialism as being the socialism that is based on scientific planning and thus contradicting the aims and objectives of the term that are accepted throughout the world. Of course, the term has no other meaning than that and if we try to twist it then the whole world would laugh at our gross ignorance.

Further more, the philosophy of the socialist Revolution aims at the elimination of difference between the classes as well as the sources that cause and further strengthen these difference. All sources of privileges have also to be eliminated except those that emanate from qualifications, ability, efforts and experience but these must have a non-class connotation. All the people must become equal members of the popular productive force that aspire to the establishment of the society of the free productive people.

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THE CORRUPT ADMINISTRATION AND THE OCTOBER REVOLUTION

Corruption in Public Administration basically emanates from bureaucracy, whether, it is old or new. We believe that the bureaucratic problem is not different in its essential elements, in the application of social transformation of a country like Somalia which is backward from those of the advanced countries like Soviet Union and Yugoslavia.

The Soviet Union has begun its application of socialism, like many other states in the east, with an old and backward bureaucracy. Indeed the corrupt bureaucracy, its backwardness and stand towards the class struggle has been one of the causes of the socialist revolution. The Chen-Kai-Shek's bureaucracy, for example, show the clear features that depict the depth of contradictions and peculiarities that ignited socialist revolutions in some socialist countries.

Similarly, the corruption, backwardness and the imminent col-

lapse of the bureaucracy of the governments that preceded the Glorious October 21 Revolution of 1969, and especially in their stands towards the workers' demonstrations for pay increases or the popular demonstrations that were staged for the unification of the Somali territories the similar student demonstrations, the barbaric means of repression they used to employ, the starving of the people, the dissipation of its wealth, the embezzlement of public funds — all these things clearly showed the depth of contradictions in our society. These things have preceded our socialist Revolution and have, ever since defined, and at the same time, guided its new course. Ours is a revolution with scientific basis and roots that from the very beginning, had the seeds of its socialism.

We believe that our Revolution has begun the measures for the application of socialism with the proclamation of the

Revolution itself — a proclamation that contained the first expression of protest, by the revolutionary leadership, over the corruption and malfunctioning of the bureaucracy of the past regimes.

It was this bureaucracy, which the revolutionary leadership's proclamation has given all the descriptions of corruption, bribery and instability, the application of socialism in our country was to eliminate all sorts of shady characters, the bribe-takers, the ignorant ones and the swindlers, and the plotting against the people and the country — it was with this bureaucracy that eliminate.

That is why the first measures for the application of socialism, has been in our opinion this revolutionary protest over the administrative corruption and bureaucracy that used to carry, in its pockets, tribalism, nepotism, injustice and class distinctions in their worst forms and manifestations of all the bureaucratic features of a bourgeois and backward features

The abolished system used to carry in its folds all the worst aspects of both the backward and advanced bureaucracies. From the former, it has drawn its enmity and rejection of the interests of the working class and from the latter, its backwardness, inability and stupidity.

We are not, however, dealing here with a comparative study bourgeois bureaucracies, neither of the advanced and backward are we gauging their relative effects on the working class in society. But we want to draw two conclusions from the above discussion.

Firstly, the growth and development of the bureaucracy that distinguishes the advanced stages of capitalism may facilitate the transitional process towards socialism administratively and hinder it in ideological and re-organisational but they may hinder it in ideological and revolutionary terms.

Secondly, the backwardness

and the failure of bureaucracy in the developing countries may push ahead and facilitate the process of revolutionary change politically and socially but it is bound to increase its difficulties administratively and organisationally.

The more advanced the bureaucratic development in the emergent states after the application of socialism, the more are the chances and the degree of success in the achievement of the objectives of socialism.

We do not envision that proclamation of socialism by a law is enough to correct the tendency of the bureaucratic institutions in the different government organs to resistance to change, the lack of innovation, initiation and experimentation, their excessive pre-occupation with the routine and official approach rather than with the essential elements of the problem and its practical aspects and thereby becoming victims to the disillusionment that the aim is the application of the laws and the regulation rather than the real object at which those laws and regulations aim.

Moreover, we are not of the opinion that these evils can be finally eliminated because as the socialist legislations is enacted, a new supervisory organ is instituted or some of the other solutions which the bureau-

crats or their afminshaars suggest.

There is no other alternative but for the socialist revolutionaries to cast a suspicious glance at this mentally and ideologically backward bureaucracy as well as its inherent evils. This is so because before the socialist transformation began the bureaucrats were not considered to belong to neither of the two main conflicting classes: capitalism and the working forces. They were considered to belong to the petty bourgeoisie, with which they shared the same aspirations, ideology and interests. They shared the same values and morality and consequently used to join them their struggle against the proletariat.

Thus their interests did not coincide with the objectives of the working class. They used to distinguish them with features that confirmed the independence of their situation from that of the working class. In this way they used to achieve their own interests in the suppression and domination of the working class.

This class position of the bureaucrats in the period that preceded the transformation has created their present crisis — a crisis of confidence with the revolutionary leadership that pushes the socialists transformati-

on ahead as well as with the workers and peasants generally as the situation is today in our country. That is why there is tension and antagonism in the early stages of the socialist transformation between the bureaucracy and the parties that spearhead the change and have interests in its success.

If the bureaucracy is weak and cannot therefore resist the revolutionary change in the open or in a positive manner, then it has no other way but to swim with current, out of fear only but not out of conviction. Nevertheless it continues to resist though negatively.

This being the case, how great the need of the socialist revolution is for a new and clean administration that honestly believes in the principles and objectives of the October 21 Revolution!

Naturally, this will never be achieved without the development of new administrative cadres that is politically conscious and which at the same time are capable of further training and adjustment. There is also the need for further ideological orientation of the technically qualified cadres so as to enhance their class consciousness.

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POETRY : A DOMINANT FEATURE IN OUR LIFE

Poetry plays an important role in the cultural and literary life of every nation. This is so because poetry is a literary art through which feelings and noble thoughts are expressed in a beautiful language, musically and rhythmically composed, with desire to communicate such feelings or experience to other. In fact the more developed and richer a language is, the bigger the role which poetry assumes.

Somali poetry has always dominated the language for different reasons too. The Somali language has remained unwritten even before a few months ago. The need, therefore, to relate historical events to future generations, the necessity to portray one's feelings to other, the desire to convey or to relay messages to people in far-off places and a host of other feelings to be recorded, had to be moulded into a poetic form. This was due to the fact that poetry was the best literary form that easily recommended itself to human memory. The Somalis thus used poetry for all occasion and all aspects of life. The private affairs of the individual — love, hate, jealousy, dismay, hunger, frustration etc, used to be expressed in poetry. Poetry became also the media of social intercourse, the basic structural set — up of the society.

Minutes of the meetings of the tribe or the community were recorded in poetry and those who were expected to conform to the tribal decisions or to participate in the execution of these decisions, found directives from its

content. Laws and inter-settlement agreements also used to be recorded in poetry. So were the ethics and ethos of the society. Indeed anything that affected the Somali individual or the society had to be set in a poetic form to be passed on by word of mouth from person to the other and from one generation to the next.

It was hardly strange then to find poetry given its due place in our society. Competitions in poetic excellence were held at all levels from that of the family to the inter-tribal gatherings. It became a self-sustaining campaign: boys made attempts at compiling verses in their tender years. Even woman, the busiest of the nomad, found time to develop their own brand of poetry which, although it appeared to be different from that of the men, was yet very excellent because of its feministic content.

In such situations, it was not surprising to find that the poet commended the respect and the admiration of all and that nearly all the Somali people, in fact, have become poets. Soon we earned the title of the «nation of poets».

One major result of our dependence on poetry, as a vehicle for our cultural and literary heritage, has been the unique alliterative form it developed.

In most languages the employment of the alliterative form in verse is unusual and difficult and when it occurs in a line it is regarded as an exceptional

achievement. Even simple rhyme — sameness of sound at the endings of two or more words at the end of the lines — defeats most poets of other languages.

In their quest for assisting memory the Somalis have not only relied on poetic form alone but they have also introduced alliteration. This alliteration makes the poem much easier to remember. In fact alliteration in Somali poetry is usually one recurring sound. There is usually a major alliteration which is made up of consonants and a softer one that occurs less frequently than the harder tone. In the coming three opening lines of Sayid Mohamed Abdulla

Hassan poem which he made after he had defeated the British forces at Sarar plains and killed its commander Corfield, we find the major alliteration is J reinforced by G and the minor D reinforced by T. He said addressing the dead General Corfield.

Adda koofilow jiftay aan dunida joogayne

Jahanama la geeyow haddaad akhiro u jahato

Sidii Eebahay ku jirabay mari jawaabteeda

(you will find two J's in each line and at least two D's in each line.)

A rough translation of these three lines follow:

O, Corfield you who has no place in this world and has left it.

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LEST WE FORGET

For a period — and particularly the period that followed the attainment of our legal independence — Somalia has passed through a state of political dishonesty and frustration.

As a result of this the people began to look down upon political work and despised politicians, since the latter were engaged in the ratrace of gathering followers and in trading with empty slogans and ceaseless party manoeuvres. In this dirty game they employed all their cunning tricks and mastered all their abilities to mislead and deceive, the popular masses with the sole aim of controlling, subjugating and exploiting them. Because of the prevalence of these evils the people took them to be part and parcel of the political work proper.

To tell the truth, however, the political movement did not lack the nationals or the socialists who always endeavoured to express the interests of the popular forces or toiling masses and to create independent political movements that were free from the influence of the ruling classes. Their efficacy, however, was limited or even negative. They did not rise to the demands of the situation.

Then the Glorious October 21 Revolution arrived to change the concept of the political work. The masses adopted the slogan of national unity, the abolishment of tribalism and the fight against laziness and idolence. The masses raised the banner of eradicating illiteracy, the policy of self-reliance and of the development of the Crash Programmes, in order to achieve self-sufficiency. The people began to tread on the road of toil and productive labour and will continue to do so until they are able to end the

economic backwardness with which political advancement cannot be achieved.

Thus the timing of the Revolution showed an excellent political judgement. It has come after a period of anarchy, destruction, murder and assassinations; a state of affairs that clearly showed what decay and tension the system was suffering from. It has arrived at a time when contradictions reached their peak. The broad masses of the people began to voice their disapproval of the prevalent state of affairs.

It is for this reason that the Revolution Planned for securing its main striking force to come from among the armed forces as they were best suited to the tasks ahead because of their important & strategic position. The Revolution then declared the 30 principles that defined its policies both internally and externally.

The revolutionary measures then came at well-timed intervals that clearly showed the leadership's political experience its extreme sensitivity to the demands of the toiling masses and its full and intelligent grasp of international politics. This has deprived the reactionary forces and their party vanguard of all mass-support and has exposed their leadership to their very bones. That is why the organisation that numbered over 80 parties have collapsed and disappeared at an amazing speed.

It is true that the Somali popular masses were adequately mobilized for national reconstruction by virtue of their long struggle and their bitter experience because of their long fight against colonialism and its supporters. The new leadership then was quickly able to rally all the national forces that responded to its

leadership without any need to convince them, to organise them, to use propaganda tactics or to appeal to them except in the most limited scope that emanated from the masses called for the rejection, by the themselves.

All these elements together, popular masses, of the old mode of political work. The leaders of the Revolution, with the President, Jaalle Mohamed Siyad Barre, was able to call for the adoption of the policy of «more work and less talk».

In full acceptance of that call, the broad masses rose to the challenges of positive work with a master's mind. This positive attitude of the people has further been strengthened by the special characteristics that distinguish our realities, because the popular masses are not in need of more orientation as to the national cause or of more mobilization for the long struggle ahead. From this situation, arises the lack of an acute feeling for the importance of a political organisation as an objective necessity.

The revolutionary leadership has, therefore, resorted to the issuance of revolutionary measures and administrative directives that push ahead the wheel of progress and evolution.

From page 48

O, You whose destiny is hell when you reach the second world.

Relate (those who proceeded to hell) calamity and curse which my God had befallen upon you.

This is one of the most beautiful poems of Sayid Mohamed Abdulla Hassan who besides being the greatest nationalist of this country and fought the British, Italians, and Ethiopians for over twenty years, was also the greatest poet of the Somali nation.

In 1948 the Zionist state of Israel was founded with active help from colonialism and world imperialism and in accordance with the Belfour pledge, the then British Foreign Minister, which was issued in 1917. Since its inception Israel has been the fort from which imperialism has directed one blow after the other against the Arab people and has been the source of constant threat to the security, peace and freedom of the Arabs.

The establishment of Israel, in itself, was the implementation of a part of a Zionist, imperialist strategic plan that continued to expand by different means among which were armed invasion, psychological warfare, treacherous plots, thus generally increasing disputes and internal strife among the Arab governments, espionage and sabotage.

This imperialistic Zionist expansion has reached its zenith in 1967 after the Israeli aggression upon the Arab states in order to contain the wave of progressive trend that swept across the Arab area.

World imperialism still continues to strengthen Israel since its inception in order to preserve its exploitive interests in the Arab lands. In order to preserve its survival and the perpetration of aggression imperialism continues to provide it with weapons, money and information to hit the Arab states and the heroic Palestinian bases of resistance.

Israel endeavoured, after its victory in the battles of June 1967, to implement its schemes through more expansion on Arab account.

But the June War did not, as the world Zionist circles and

REVOLUTIONARY

SOMALIA

AND

THE

CAUSE

OF

THE

ARAB

PEOPLE

their supporters thought, became the final round with regard to the biggest Middle East issue.

Arab leaders, the Arab peoples and the Palestinian revolutionaries have categorically rejected all the capitulationistic half-solutions. It was these stands that have prevented Israel from converting its victory in the June battles into a continuous reality and an incentive for annexing more new Arab territories, and consequent-

ly to consolidate the hold of world imperialism in Africa and the Middle East where Israel plays the role of the watch-dog and the obedient servant of the interests of world imperialism. Previously it was able to infiltrate, with the help of colonialism, imperialism and their lackeys, into the African continent under the guise of economic and cultural assistance because of its appearance in the guise of a small state which is surrounded by enemies from all sides, and by the avoidance of colonialistic tendencies by capitalising on the conditions of the newly-independent states and their need for economic and cultural assistance.

By all these guises Israel was able to enter the African continent and to establish many relationships with some of its states. The colonialists have paved the way for it as far as the countries that were under their domination previously were concerned.

Although this has constituted, at one time, a grave threat to the Arab and African cause, it was bound to dwindle and disappear after the gaining of the progressive and liberation currents more and more grounds. The peoples of Africa began to understand the import of this infiltration as well as its significance and declared an antagonistic policy towards Israel as being an aggressive colonialists forces.

This political awareness continued unabated and the Revolutionary Somali Republic has played a pioneering role and adopted firm stands in unmasking the colonialistic face of Israel. If diplomacy was one of

the tools of executing foreign policy, then Somali diplomacy towards Israel in Africa, which is based on the non-recognition of Israel in accordance with the principle of opposing all forms of colonialism, had succeeded since the inception of the glorious October 21st Revolution, when it began to actively pursue an independent policy which emanates from the will of its people. Somalia has played a positive role in unmasking Israeli colonialistic policy by cooperating actively with the Arab peoples with whom they are linked by the strongest historical and cultural ties and by the Islamic faith as well. Somalia used to pursue an anti-Israeli policy before and after the Revolutionary period. This proves that the stand of the Somali people towards the cause of the brotherly Palestinians

and other Arab peoples, is not tied to any form of Government, whatsoever but the policy of Revolutionary Somalia, being positive and clear-cut has made the African states look to Somalia differently. This trend has been gaining strength with the passage of time until the truth about Israel was discovered, in many African countries, as being a conquering force that is allied to world imperialism and which, by its very nature, is against the interests of the peoples who are defending their rights as well as the liberation movements.

Israel is a state that is founded on religious discrimination like the government of the white minorities in Africa which are based on racial discrimination. Moreover, the means which Israel employs against the Pale-

Arab citizens, such as mass murder, destitution and torture particularly evoke disgust in the Africans because they themselves have drunk from the same bitter cup under the previous colonial systems and they, indeed, continue to suffer the same fate in some parts of the continent.

Time has proved that Israel is an enemy of Africa. It opposed, in the United Nations, the right to self-determination, the right to self-determination the principle of one vote per person, stood against the independence of some African states like Algeria and collaborated with Britain and France in 1956 against the Arab Republic of Egypt. Israel is also considered to be one of the sources of weapons with which the Portuguese colonialism kills the Africans



Somalia at the Security Council condemning Israeli aggression



Israelis demonstrating Political terrorism in the Arab-occupied territories

struggling for freedom in Mozambique, Angola and Guinea Bissau. It also helps Rhodesia and South Africa against the African peoples.

These and other facts have made the leaders of the African states aware of Israeli danger. The establishment of relations between Israel and certain African countries used to breed great bitterness in the leadership and the people of other African countries, a state of affairs that used to affect African cooperation and solidarity. The decision taken by Uganda, Chad, the Cameroun, Niger and the Congo-Brazzaville, to sever relations with Israel is not only a victory for the Arab cause and the Arab struggle alone but it is also a blow directed against imperialism and for the consolidation of African solidarity and a great service to the Af-

rican cause itself. The severance of relations with Israel by the African states was the beginning of the collapse of Zionist presence in Africa and a new liberation step in the march of human struggle against colonialism and imperialism.

This event had a favourable effect on the Somali people because it was a great victory achieved by the liberation movement in the African continent. At the same time, it is the ripe fruit of a long-term policy for which the Somali Democratic Republic has struggled in support of the rights of the friendly Arab people in defence of its sovereignty, territorial integrity and resources and for regaining its usurped country.

The sacred struggle which the Arab peoples are waging against

against Zionism and colonialism is strongly proceeding in the direction of achieving victory soon.

The Arab states are increasingly becoming bent on liberating their territories no matter at what cost and on subjugating Israel by force since it refused to comply with the all resolutions of the UN with regard to the withdrawal from the territories it occupied by force in 1967. The Arab states are preparing for the final liberation in all fronts: political, military and economic. It is pertinent to point out that the right of the Arab states to liberate their occupied territories, does not in any way contradict the sacred right of the Palestinians themselves to establish a democratic state in which all the people can live in peace and security.

Somalia on the Namibian Issue at The United Nations

Our Ambassador at the U.N. Jaalle Hussein Nur Elmi, in his intervention in favour of the Resolution contained in document S/10846 discussed at the Security Council on the 10th December, 1972, has underlined that his delegation has always considered very important the Namibian issue and has underlined the responsibility and obligations of the U. N. in this respect. He has stressed that the situation of the people and territory of Namibia should not be argued and put temporarily aside, as the U.N. has a direct responsibility over, the Namibian territory. Our Ambassador has pointed out that in respect of this, i.e. the responsibility of the U.N. over Namibia, the Resolution on Namibia must be taken into consideration. Our delegation has also stated that the Government of South Africa should fully cooperate with the Secretary General under para 6 of the Resolution regarding the transfer of the Administration of Namibia Territory to the U.N.

In the debate of the Security Council over Namibia, the Somali delegation has agreed on the fact that the Secretary General continues his valuable efforts to insure that the people of Namibia exercise his inalienable right to self-determination and independence. On the basis of the discussed Resolution by the Security Council, our delegation has requested that the Council adopts measures to that effect.

Many delegations from Africa, Asia and Latin America have expressed their compliments and appreciations to our revolutionary policy through our permanent representation at the U.N. Somalia supports the right cause of the people oppressed by colonialism and racialism all over the world. Such a support is an integral part of our peaceful foreign policy according letter B, Art. 1 and 2 of the Revolution Chart). On top of that the Revolutionary Regime of Somalia is aware that the existence of our territorial sovereignty

and integrity are in danger since colonialism and racialism threaten the peaceful development and the political, social and economic progress of mankind. Thus, the support the National Liberation Movements and fighting eliminate colonialism and neo-colonialism means to us fighting for our own political and economic independence and putting into practice the principle of internationalism.

Everybody knows that in the last years the General Assembly of the UN has become the arena in which have met the irreconcilable forces of progressive and imperialist countries for Namibia issue.

The delegation of the SDR has several times reaffirmed that the U.N. Resolution 2145 (XXI) of 27-10-1966 be practically applied. Such a resolution deals with the end of the responsibility of South Africa mandate on Namibia, therefore calls for the solidarity of the country members of NATO and S. Africa has rejected and still rejects the Resolutions adopted by the UNO on Namibia.

THE FATE

I was travelling from my home town to a small village about 100 Km. away. The village was very beautiful that was by an idyllic spot beside the head waters of a big river. In its forests and mountains and emerald dales lived many different species of wild life. Most of its surrounding trees belonged to that acacia variety known to Somalis as Qurac — a precious tree with thorns and sweet smelling jasmine-type lily white flowers that usually blossom in spring time. It is said that these acacia trees are only common on Somali soil.

The people use them as enclosures for their livestock since marauding carnivores animal fear its needle-like thorns; they also make ropes from firewood, and carve from its brazeles spoon and the fibre of its bark, its twigs are used for different utensils as well as delicate artifacts of incredible designs.

My aim in this trip to that remote village was to visit a relative of mine who resides there. He recently broke a wrist on falling from a mule which he used to ride between village & his farm. The incident happened when the mule shied on seeing a three-and-a-half metre snake on a rainy night. It was unfortunate that just at that moment they were beside a deep ditch, and my relative fell right into it and lay there until the next day when he was found and taken home, and given first aid. According to the villagers and his family he was kicked by a devil who got annoyed by the passage of the human rider through his big caravan; the «jinni» kicked the mule, it shied and the man fell and broke his wrist.

One of the village men said had it not been for the aims he used to give to the religious men, my relative would have been among the dead. But «Kaba yare» — the one with small shoes as my relative was nicknamed — smiled once a while at such piffle and nonsense propagated by the village people, especially his wife who particularly believed in all the the satans and devils both red and blue and the jinnis that married beautiful maidens and the she-devils that eloped with Adonises, and she always daydreamed, when young, of marrying one of these sprifes. But, as she told everybody her father was instrumental in driving away the jinnis from her for he read on her extracts from the Qur'an: this made the jinnis loath her family and in fact she said, her father was killed by the devil prince who loved her and intended to marry her. This devil used to throw blood at her father while

he was at his prime of health and this lead to his demise within six months, after remaining dumb in all that time because the devil prince did not want her father to describe him to the villagers.

Kabe Yare was an enlightened man having travelled to the Arab countries where he imbibed a bit of knowledge and came to know that many of his people's beliefs were imaginary and far from reality. But one could not stand against such beliefs especially when there are so many evil men about who, feed on these local fears and superstitions, otherwise he is likely to pay his life as a price for people's folly. And here his wife took a devil prince as a lover and expended what little he saved for the future education of his children to overcome ignorance and so that the more intelligent ones could pursue higher studies and participate in future in the realisation of Somali reunification now that his country would gain independence after ten year at the end of the Italian Trusteeship Administration. But what could he do in the face of this expected circumstances, for here is his wife throwing away what he had and planning to sell his little plot arguing that all this was to cure him, and he could not oppose her and tell her that his was only an ordinary accident, that could happen to all farmers, highwaymen, the con men, the devils and everybody else. But he is afraid, if he said that, to be ostracised and excommunicated. His children would think that their father died a non-believer in their religion and faith, and they will be exposed to — oppression from a society that knows no better.

I arrived at the village in the afternoon of the same day, and I found, on alighting, that among the passengers who also came down, were two men and three ladies who travelled in another coach. I knew one of the men was a worker of the Franco-Ethiopian Railway Company.

On asking him about what brought him to the village, he said «There is a very holy man here of the name Sheikh Ibrahim; he is a great saint and a man of numerous miracles». He added that two of the three ladies were his wives who never bore any children, he therefore came to Sheikh Ibrahim to bless them so that they bear sons for him. I did not know how to answer him then I asked him after a short silence: «Does he live in this village or another one?» He replied that the Sheikh lived in the house of Kaba Yare and that

. OF A CON MAN

he received a letter from abroad a week ago, and that he was now treating Kaba Yare.

The man took me aside away from his wives and friend, looked around and then said to me with bitterness in his voice and clapping his hands in anguish, «You know Kaba Yare is an Atheist, and there seems to be little hope in his cure from this ailment. The Sheikh is a man who reveals with divine light, and he knows that Kaba Yare does not believe in prayers and totems and that alms deter calamity. The Sheikh has told all this in his letter». I replied pretending sorrow «Kaba Yare will be convinced of his mistake after he witnesses the Sheikh's miracle in curing you and your wives. After that he surely will believe».

«You must advise him» he said to me, «for repenting won't help him afterwards when it is too late».

When we reached the house, Kaba Yare's wife welcomed us immeasurably well and said to me: «Thank Allah for your arrival, I want you to persuade him to accept the Sheikh's blessings, and he must not show disgust and contempt for the holy waters on which the Sheikh reads and spits, because these waters are the panacea for all ills and evils. The heretic doctors cannot bring him cure because first of all they do not believe in our religion, and secondly they are only swindlers who want to hoard money». She pleaded with me not to take her husband to Dire Dawa and the infidel doctors there.

«Anyway we shall see», I told her. «Don't you want to see the Sheikh first so that he blesses you?» She asked hopefully.

«I did not know the Sheikh was here» I replied and anyway I shall see him presently». I met my relative smiling optimistically though some time has passed since his accident, and he shook my hand apologetically.

«I won't inquire about your health and your family's» he said «but would you save me from a certain death. You know I am an independent man and hardly ever ask for help unless necessity prevails like it is now».

«I am here to save you and return you to your work as fit as a fiddle» I said, «so long you have resisted pains, con men and your wife. You remain so optimistic and that is half the battle to cure». After I soothed him for a while & related to him about the successes of the Liberation Movement in the struggle against neo-colonialism which came back to former Italian Somaliland, and international conspiracy under the cloak of a Trusteeship, and how the Somali Youth League remains adamant in the fight for independence and freedom. When I told this last bit he almost jumped out of bed and asked me with tears flowing from his eyes, «Do you think I will live long enough to see the flag of liberty flying over

our heads». I said «Yes, you will in spite of sickness or foes».

After I had a bath to get of travel weariness and had a change of clothes, I went out to the verandah and sat under a tree with a huge trunk and deep shade. Though the name, in Somali, of this particular tree is masculine, when singular, it is feminine when plural, and means «the tree with man's hair-do». The Somali men style various hairstyles according to their regions, especially the youth who spend hours in perfecting their hair-do's which resemble magic umbrellas.

I sat under the tree thinking of the mentality of the con man who misleads the peasants and swindles of them exorbitant amounts of money they earned with their sweat and toil, and who imposes himself on them through propagandists some of whom share with him the proceeds; they are a clever lot and some of them live on the left-overs he throws for them. The students of the Sheikh as he calls them, who are really his retinue and servants in a better sense, are over eighty. He lives in another big village where he has a few wives, and he has large farms with over 6000 duped voluntary employees. He also owns over 100,000 heads of camels, cattle, sheep and goats.

All this is not enough for him but he roams and sends messages to all the neighbouring villages, warning of this and promising that to the peasants, and claiming that Allah told him through one of his friends — the saints — who died that this or that village which did not pay him tribute and alms be punished with fire and infectious diseases, and some will meet drought and famine. In this way he implants fear in the hearts of the meek and simple folks for whom he promises Paradise and Absolution if they follow him only, in his capacity as the Saviour of his time, and the Orner of Miracles and Blessings.

As I was thinking thus a messenger came to me, indeed Sheikh Abdul-Weli, one of the evil lieutenants of Sheikh Ibrahim, in fact his heir-apparent and the brain behind him. He greeted me as an old-time acquaintance and sat on the ground beside me.

«I heard a lot about you» he said «You are an impeccable orator who has a magic effect on the feelings of your audiences. I intended to get acquainted with you for a long time, and you know people live on their wishes», he added.

«That is part of the truth» I replied. Sheikh Abdul-Weli was a man of strong personality, a deep baritone voice, and his face showed signs of sharp intelligence. He was a young man of thirty years, tall stature, well built and rather obese, evidence of his epicurean habits. He used strong scents, put kohl on his eyes and donned an invariably very clean attire.

After I remained silent for a while busying myself with a newspaper I had in which was pictured a turbaned Sheikh with beads in his hand, he asked me «Have you seen the Saviour of His Time, and the unique one of His Generation, Al-Sheikh Ibrahim?».

«I heard about him, but I have never seen him» I said.

«And whose picture is that?» he queried.

«He is the man who rid his Country of the Colonialists, and bannished the Emperor from his throne, and nationalised the oil wells, and who did not laugh at his people and mislead them. He is called Ayatullah Al-Kashani».

«All that happens in this world is part of our Sheikh's secret, because he is the secret behind all the Movements that operate here and there» he said.

«And why doesn't the Sheikh create for us a similar Movement that rids colonialism of our land?» I asked.

«He will do that very soon» he said «and when he receives divine instructions.» he replied.

I resumed reading the paper and seemed rather preoccupied.

«Aren't you coming with me to the Sheikh so that I may introduce you to him?» he requested.

«Leave that for another opportunity, perhaps the Sheikh is busy in deciphering the secrets of the universe», I replied.

«Perhaps, but he will find time for your acquaintance for he has heard about you as I have» he said, and continued: «But.... let me see him first». He hurried off without waiting for an answer, collecting his robes as he speeded off.

Kaba Yare's wife approached me after sunset and told me that the Sheikh requests my company for supper. I told her I ate with my host, a relative of hers.

«But the Sheikh's summons is important and cannot be refused» she urged.

«And what if I refused, what will happen?» I asked her «Would the heavens fall on earth or would the earth give way under my feet and swallow me?».

«You are crazy» she reprimanded me, «The Sheikh can hear you now for he has supernatural guards who convey to him all that the people like you and my husband say».

There was no other way but to sympathise with her and follow her while laughing silently. When I came into the Sheikh's room I found him sitting on a raised bed to emphasize his superiority to others and give him self-importance.

But dire ignorance and weakness of

personality were vividly displayed on his countenance. He looked hysterical and permanently disturbed, perhaps from his fate. He was ebony black with a delicate constitution, slightly built and of medium height. His beard was broad and contained traces of grey hair for he was in his fifth decade. He styled a revolver and held in his hand a silver — decorated whip.

Before entering the room we met at the door a queue of those who sought his audience. Some had already paid their due greetings to him and others let us pass first. It was customary for any entrant to kiss the Sheikh on the feet and knees, and he seldomly let anyone to kiss his hands. He reserved this special treatment for the fortunate people alone.

When a visitor from a nearby village tried to shake hands with him, the Sheikh stood filled with indignation and shook all over like a leaf. He took his whip in his right hand and started lashing the poor man who accepted the beating submissively. I stared astounded in the face of such a dramatic episode. Suddenly moved I intercepted the whipping. The Sheikh also stopped suddenly but he smiled in my face and asked me the reason for this intervention. «This person is an infedel and has been misled by Satan», turning to the poor man and ordered him to get up and thank me. «This honest follower who will be one of my heirs».

At this point he held his hand for me to kiss and told me that one of the holiest of Saints revealed this to him. I only shook his hand instead of kissing it. Sheikh Abdul-Weli who was sitting beside the bed on the right side, nodded to me to kiss the Sheikh's hand modestly, but I ignored his signal. The Sheikh sat nervously in a hysterical fashion and started to curse venomously the poor man he has just beaten, and poured his anger on him, obviously because I humiliated him by not kissing his hand. Sheikh Abdul-Weli felt rather apprehensive also.

Then my relative's wife — brought in supper which consisted of the local dish of «Laxoox» a roast kid of a goat treated with exotic spices which smelt deliciously and a pail of fresh cows milk, still warm and crowned beautifully with froth.

Sheikh Abdul-Weli sat down to eat with us and also another who looked all the fine, being veiled like the Tuaregs of the Sahara Desert. I neither tried to find out who he was nor his name.

After supper the Sheikh ordered all the visitors to go and congregate outside the house underneath the «Qurac» tree to read the Quran & the prayers. He then confided in me to stay back because he wanted to talk to me on a very serious matter.

When everybody went out he also left, leaving me with Sheikh Abdul-Weli who said to me, «The Saint contacted the Saviour of our time and the Unique one of his Generation Al-Sheikh Ibrahim and he told him to give you the hand of his daughter Amina as your betrothed wife. She

is a highly — born girl of good upbringing and correct religious education, and I believe you will welcome that very much because it is in your interest spiritually and materially».

I sweated all over. I never expected such sudden offers, but I collected myself and told him that I could not have been honoured more, «But ... but But there is nothing for me to say, because that will hurt your feelings».

«No, no, there is nothing to say. The Sheikh is waiting for us impatiently» he interjected.

I pretended to be very unhappy and made up to be worried, and said sorrowfully «My father has already asked for me the hand of a beautiful girl whom I was in love, and if it were not for that I would have married the daughter of the Saviour of His Time».

«That is a difficult problem. I will go to your father and convince him to break your engagement to that other girl. I know he will agree immediately and bless your marriage to the daughter of his brother Al-Sheikh Ibrahim», he argued.

«We will wait a bit and go together to my father then» I said.

At this juncture an unexpected thing happened out of the blue. Sheikh Ibrahim gave an appointment that evening to cure one of the wives of my fellow passengers in the train. Actually he left us to meet his date in order to «cure» her, and to come

he still works on his little farm.

back later to us, in the care of Gods, Angels and Saints. But we suddenly heard a lady's voice crying for help from inside the closed door. «Oh, my husband, help me. Oh, people save me from this Satan that pretends to be a Shikh» her wailing continued.

The whole crowd included the duped husband gathered in front of the house. The husband shouted. «Obey the instructions of the Sheikh we are here for your cure, you know».

«He wants to rape me» she cried back distinctly. There was no mistaking.

«She drank a medicine that gave her hallucination's and made her imagine things so you go back to your prayers and plead to God to absolve her and drive away these devils that deaden her body and limbs».

The Sheikh shouted through the door.

The crowd dispersed, but soon we heard another cry for help, but this time it was not the wife of the visitor, but Sheikh Ibrahim who received a lighted lamp in his face and got burnt and immediately lost his sight. Everything changed for the better for Sheikh Ibrahim was buried only three days later.

In this way the village got rid of one of the evil con men who laugh at the people, till the time comes when another person comes to put an end to the life of one of those who live on superstition and falsehood.

As for my relative, Kaba yare, I took him to hospital where he got cured and convalesced



Sheikh Ibrahim beckons his good jinies» and Kaba Yare's wife urges her injured husband to drink the Sheikh's concoctions to drive away the evil spirits.

How Can the Revolution Ensure Socialist Democracy ?

From Page 45

In accordance with our recent experiences we know the fact that as long as the private sector continues to stay then its role must be clearly defined in accordance to socialism and not vice-versa.

Again our experiences show it must be put in the service of that socialism is not built by the specialists and the technicians alone, no matter how it affects them. Socialism is built by revolutionary socialist — soldiers, workers, intellectuals, youth, students, women etc.

Further more, our experiences show, as the experiences of other progressive countries also

show that the existence of socialism is not guaranteed by existence of a majority of workers and peasants but it is ensured and protected by revolutionary vigilance and socialist consciousness which the popular masses enjoy be they workers or peasants. Through our experience we have learnt the fact that the «person» does not constitute danger to socialism but it is the «situation», and the way things are done whether in a just way or otherwise.

If we clearly understand these lessons we will be able to evaluate things and distinguish between the enemies of the Revolution which must be isolated from the real friends of the Revolution upon whom it must depend.

Increase your Knowledge!

Somali Vowels

a aa e ee i ii o oo u uu

Consonants

b t j x kh d r s sh dh

c g f q k l m n w h y

There are 42 sounds in the script but 32 sounds are in use. There are 21 consonants
10 vowels. (5 short and 5 long).

There is also APOSTROFE (') which represents sharp and short sound, used especially after vowels.

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